THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

A Word About Words.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The last chirp of that "little bird,"
That spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash,
What fames have been blasted and broken,
What pestilence sinks been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low—
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierced the mail of the great and brave.
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken;
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barrred with passion and pride
Will fling at their knock its portal wide;
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

—*Sunday Magazine.*

Notes.

LET'S carry with us ears and eyes for the time,
But a heart for the event.

—*Shakspeare.*

HAPPY is that house, and blessed is that congregation, where Martha still complaineth of Mary.—*Saint Bernard.*

THERE is nothing more likely to betray a man into absurdity than condescension,—when he seems to suppose his understanding too powerful for his company.—*Dr. Johnson.*

WE may cultivate the fancy to what brightness we choose by living in a quiet relation with natural objects, and we may extinguish it to the last snuff merely by living in town and reading the "Times" every morning.—*Ruskin.*

Much remains
To conquer still; Peace hath her victories,
No less renowned than War; new foes arise
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw,
Of hireling wolves, whose gospel is their maw.

—*Milton.*

SOME men talk like angels and pray with fervor, and meditate in deep recesses, and speak to God with loving affection and words of union, and adhere to Him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful in their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sins rule them imperiously, and carry them away infallibly.—*Jeremy Taylor.*

Communications.

For The Messenger.

Virginia Classis—1876-1886.

BY REV. B. R. CARNAHAN.

I give the following in a tabulated form, gleaned from the statistics of the years 1876 and 1886.

Charges	1876. No. of Members	1876. Benevolent Contributions.	1886. No. of Members.	1886. Benevolent Contributions.	Increase in Members.	Increase in Contributions.
Lovettsville,	102	$ 30 00	114	$ 66 00	*12	$ 36 00
Shepherdstown,	126	45 00	141	93 00	15	48 00
Martinsburg,	176	125 00	266	313 00	90	188 00
Winchester,	107	20 00	174	80 00	67	60 00
Woodstock,	360	76 00	218	227 00	13	201 00
Harrisville,			155	50 00		
Edenburg,	165	25 00	211	60 00	46	35 00
Mill Creek,	207	49 00	159	50 00	93	26 00
Timberville,			141	25 00		
Mt. Crawford,	195	70 00	205	174 00	10	104 00
Rockingham,	173	60 00	279	396 00	106	336 00
Middlebrook.	145	No rep't	187	29 00	40	29 00
	1758	$ 500 00	2250	$1563 00	492	$1063 00

* NOTE.—To some these figures may seem to indicate but a very small increase in membership, which is true to a certain extent, yet this is the *actual* gain after deducting the number of deaths, removals, &c.

In 1876 there were 11 ministers, 1758 members who gave $500 00 to all the benevolent objects of the Church, about 28½ cents per member.

In 1886 there were 17 ministers, 2250 members, who gave to all the benevolent objects of the Church, about $1563.00, about 69½ cents per member.

Within the ten years there have been erected and *paid* for *eight new churches; five* or *six parsonage properties* have been either *purchased entire* and *paid for*, or *troublesome debts* have been *cancelled;* and *seven new congregations* have been organized.

Within ten years there have been received into the Church by confirmation, 1033, by certificate, 370=1103. There were in the same time 396 deaths, and dismissed, 223=619. Leaving a net gain of 484.

From 1876 to 1886 there were raised for all benevolent objects $12,233, an average of $1,223 30 per year.

From 1866 to 1876 there were raised in all $3 738, an average of $373.80 per year, or for every *dollar* raised from 1866 to 1876, there were *$3.27* raised from 1876 to 1886.

But need we be surprised at this? I am surprised that so much was raised for benevolent purposes during the ten years immediately following the Civil War. I know of no other Classis, unless it is that of N. Carolina, that had not a single meeting from September 1861 to May 1866.

Here in the history of Virginia Classis is a blank of nearly five years. Well could the Stated Clerk leave several blank pages in the Record Book. Who can write up the history of our Church in the Valley, of those five years of carnage and destruction? No one can give us any idea of what was lost, or what was the true inwardness of the close of that bitter conflict. I have often listened to the stories told by those who were eye-witnesses and I have wondered, yes, I am amazed at the progress that has been made since. The story of destruction of fences, farming implements, barns, mills, stores, factories, and crops, is told not by one, but by all. They had to begin *de novo*. It is a wonder to me that there is not more worldly-mindedness existing than what there really is; for men were forced by circumstances to give all their time and energy to their temporal affairs, rebuilding and replenishing of losses sustained.

I perhaps can close with no better language than that given in the Report of the Committee on the State of Religion, 1866:

"In the good providence of God we are permitted to meet together for the purpose of reviewing the labors of the past. Six years of sorrow and deep affliction have been experienced by the entire territory in which God has cast our lot as laborers in His vineyard. * * * The general devastation of our beautiful and beloved Valley, physically viewed, presents not a very inapt picture of the moral blight which has overshadowed the Church. * * * The morals of thousands have become so debased, as almost to shut out the hope of their being reclaimed to society or the Church. Many who five or six years ago were hopefully pious, are now found to be indifferent and reckless. Many who were upright and circumspect in their deportment, are now found indulging in habits of intemperance, and profanity."

In the report of the Committee in 1867, we find similar language, viz:

The baleful influence of the late unhappy Civil War is still felt, and must be felt for some time to come. Its influences on the morals of all classes and ages, on the temporal prospects and condition of the people, and in the stagnation of all kinds of business, must necessarily, to a certain extent, retard our progress and growth as a Church, and must be a barrier in the way of rapidly building up the kingdom of God in our midst.

"May God, in His divine clemency, throw around us the mantle of His love, to keep us from the evil that is in the world, and make us useful as ministers in His holy Catholic Church."

This is the closing sentence of that first Report of the Committee on the State of Religion adopted in 1866, by that little band of four ministers—D. G. Bragonia, G. H. Martin, J. C. Hensell, and Hy. St. J. Rinker. All but one still live and have found that the Lord is merciful and kind. God is love.

For The Messenger.

The Preparatory Services.

Mr. Editor:—It has always seemed to the writer of this article, that in reference to the manner of conducting the worship of the sanctuary the pastor in charge should determine its mode, according to his convictions of right for the edification of the congregation, for, in the nature of things, it is not to be expected that the people, or even the consistories, as generally constituted, should rightly appreciate the momentous questions involved; and, therefore, from the nature of his office the pastor is most likely to judge correctly.

Had the practice of the Church accorded with such a view, it had been saved much turmoil and disturbance in the years gone by. To honor and respect the pastor is one of the most important points, in reference to his efficiency as such, so that no church can flourish when such respect and deference is wanting. It is not only enjoined in the Scriptures, but finds its demand in the consciousness of every church member. It is competent for any member to make suggestions betimes in a respectful way, and they will most generally be kindly received.

In noting the proceedings of our congregations many things will come to view, in which improvements may be made. There is a subject on which I have thought somewhat, and desire now to present. It is the question of the services preparatory to the celebration of the Holy Communion. It is usual to hold these services on the Saturday preceding the celebration. In the city congregations there may be little inconvenience in the time, but in the rural districts, among an agricultural population, the time is often very inopportune, especially if the service occurs when the home work is urgent. Now this service of preparation is too momentous and solemn to be lightly estimated at any time; and if it is important to some, it must be to all. Whatever, therefore, may conduce to its fullest observance must necessarily promote the general edification. Why not then observe it on the Sunday before the communion is held? The interval can be regarded, and no doubt with the best effects as a time of meditation—a gracious period of looking forward to the solemnities to follow. This practice is observed in some parts of the Church; its general introduction it is believed would be productive of none but the best results, and is a matter to be determined by the pastors.

KARRICK'S KNOB.

For the Messenger.

Harbor Missions.

[Report for May and June, 1887.]

To the Rev. J. A. Peters, D.D., President of the Board of Home Missions, General Synod:—Within these two months falls my journey to the General Synod at Akron. I chose the way to go there through Pennsylvania, this great and prosperous State, peopled by countrymen of mine, who came from the Palatinate, where I also came from. On my road I had the satisfaction of seeing what I long desired to see: that great seat of learning of our Church, Lancaster. Further on I had an opportunity of admiring the beauties of nature in the romantic Susquehanna Valley, where I also thought of Count Zinzendorf and his early mission and labor of love among the wild Indians in this valley. At Akron I was greatly impressed with the solemnity of the meetings of our reverend Fathers, the speedy dispatch of business in this parliamentary assembly, and the Christian spirit and civility with which the debates were carried on. The subject of our Harbor Missions was not forgotten by this august assembly, and the continuance of it was decided upon.

Of late societies of working-men have started the war cry, "stop emigration!" on the ground that wages are going down and that old hands are thrown out of employment; and this war cry has found an echo here and there in the States. Should we join in this war cry? No; we should not; and why not? Emigration is not a drawback for America, but the contrary. What makes Europe poor, makes America rich. Emigration makes Europe poor, for every emigrant takes something with him to America from the old country in the shape of strong arms, labor or money. And we know quite well, if the despots of Europe could stop emigration from their countries they would do so, for they are well aware how they are losing capital and hands carrying bayonets; and then what would our steamship companies do without emigration, and what would the thousands of hands do which these companies employ? What would our railroad companies do without emigration, and what would the thousands of hands do which they employ? What would our American seaports do without emigration? Half their shops and stores would shut down without emigration. It is a positive fact that our white population would die out without emigration. Look at the statistics, which prove the truth of what Alexander Humboldt says: that without emigration the white population would die out in America within 400 years, and the red man would rove again over the whole continent. Our American people know these facts, and are not likely to join in the war cry of a few labor organizations, "stop emigration!" If the American people from worldly motives patronize emigration, how much more should we Christians patronize it from Christian motives? We see our poor brethren and countrymen driven away from the fatherland by misery and the cruelties of vile despotism. They look for a friendly and free country to go to, and for Christian and kindred arms to receive them. They shall not be disappointed. Our Church has a stout and feeling heart, and out of the abundance of her love and charity she has created this emigrant mission, and posted the missionary at the gates of New York to welcome, assist and protect our brethren coming from the old country, and to show them the path to the same mother church in America, whom they had left in Europe, and in which they had been born and brought up, so that they shall be received back by the same mother, and they shall not be scattered among the sects of strangers.

By the help of God I have been able during these two months to continue distributing our church papers and tracts among the arriving emigrants (kind brethren have provided me with a good supply of papers and tracts, of late), and directing the emigrants to our churches. A good class of young men and women (Germans) have arrived of late among the emigrants, promising to make good members of our churches, and forming a favorable contrast to the motley throng of Italians, Swiss, and Jews who crowded Castle Garden to excess in Spring last. I also continued our work of charity among the poor and destitute emigrants, and beg to refer for further particulars on this score to my reports in German to *Reformirte Kirchenzeitung* and *Hausfreund.* May the Lord our Saviour give us strength to attend to this important mission on the threshold of the New World with self-sacrificing love and energy.

In conclusion allow me to add "The Emigrants' Song," by Marvel:

Where the remote Bermudas ride
In the ocean's bosom unespied,
From a small boat that rowed along
The listening winds received their song;

"What should we do but sing His praise
That led us through the watery maze
Unto an isle so long unknown,
And yet far kinder than our own!

Where He, the huge sea-monsters racks
That lift the deep upon their backs,
He lands us on a grassy stage
Safe from the storms and despot's rage.

He gave up this eternal spring,
Which here enamels everything;
And sends the fowls to us in care
On daily visits through the air.

He hangs in shade the orange bright,
Like golden lamps in a green night,
And in these rocks for us did frame
A temple where to sound His name.

Oh! let our voice His praise exalt,
Till it arrive at heaven's vault,
Which then, perhaps, rebounding may
Echo beyond the Mexique bay."

Thus sang they in the fragile boat,
A holy and a cheerful note;
And all the way to guide their chime
With falling oars they kept the time.

C. H. EBERT.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Educate Japanese in Japan.

At the late meeting of the Board of Foreign Missions the subject of educating Japanese young men in this country with a view to their ultimately becoming missionaries in their native country was considered and the following action was taken:

WHEREAS, This Board has under its care a Seminary in Sendai, established by our missionary Rev. W. E. Hoy for the education of natives for the Christian ministry; and

WHEREAS, The experience of other Missionary Boards has shown that it is vastly preferable that young men should be educated in Japan, for the ministry; therefore,

Resolved, That we commend the Seminary in Sendai to the liberality of the Church, in order that this important work now begun may be firmly established and successfully maintained.

The "Do Nothing" Society.

In many congregations you find a class of people who sit by and look on, but take no part in anything except hymns and prayers. Many of these are men, and excuse themselves on the ground that they must attend to business (as if their business dared interfere with the Lord's business); and many are women, earnest Marthas who are busy with much sewing. The "Do Nothing" Society works for self instead of the Lord. Alas! what account will these give of their stewardship.

They Keep it Before the People.

The Methodist Committee on Missions has 110 district secretaries; each of these is to get a little space for missionary items in ten weekly papers within his district;

these items are to be furnished from the New York office ——— and so both the Church and the world will through these 1100 newspapers have Methodist missions before its eyes. This is system and wisdom.

So long as the people of the United States yearly pay $600,000,000 for tobacco, an average of $10.00 for every man, woman and child (to say nothing of $15.00 more for liquors), and so long as a very large per cent. of this is paid by members of the Church, we need not be proud of the few cents we give to Home and Foreign Missions.

For the Messenger.

East Susquehanna Classis.

East Susquehanna Classis met in its thirty-first annual sessions in the Trinity Reformed church, Turbotville, Northumberland Co., Pa., on Wednesday, May 18th, 1887. The opening sermon was preached by the retiring president, Rev. George P. Hartzell, from the text found in Amos 6: 1.

The following officers were elected for the ensuing year: Rev. Rudolph Duenger, D. D., president; Rev J. B. Kerschner, vice-president; Rev. J. S. Wagner, corresponding secretary; George Hill, Esq., treasurer, and Rev. S. Sidney Kohler is Stated Clerk.

Thursday and Friday sessions were wholly taken up in reading the parochial reports and the answering of the usual constitutional questions.

Beneficiary Student, R. F. Gass, who lately completed his studies in the Theological Seminary was at his own request dismissed to Lancaster Classis.

Two hundred dollars was appropriated to Mr. E. C Musselman, a member of the senior class in Franklin and Marshall College.

One hundred and seventy-five dollars was appropriated to Mr. H. N. Bassler. He will enter Franklin and Marshall College this fall.

One hundred and fifty dollars was appropriated to Mr. T. J. Bower, who will enter the junior class in the Theological Seminary at Lancaster.

One hundred and seventy-five dollars was appropriated to Mr. M. M. Noacker, who will enter the Theological Seminary at Lancaster.

Mr. Lawrence S. Faust was received under the care of this Classis as a student for the holy ministry, but to receive no pecuniary aid until he enters the sophomore year in his college course.

Missions —The following appropriations were granted for the ensuing year, to wit: Freeland mission, $150 00; Mt. Carmel, $100 00; Plymouth, $200 00; Christ church, New York, $75 00; Overton, $75.00; Scranton, $50.00; Hazelton, $25 00; Nanticoke, $40 00. The latter three appropriations were made with the understanding that the Board of Home Missions appropriate like sums to place Theological students in those fields for a period of three months.

The subject of the division of the present territory of Classis consumed a good deal of the time of Classis. It was evident from the spirit of the arguments on the subjects in discussion that no desirable result would be arrived at. On motion it was

Resolved, That a committee of seven be appointed to formulate a boundary line, whereby the present geographical territory of East Susquehanna Classis be as nearly divided into two or three equal divisions as possible. Said committee to report to an adjourned meeting of Classis on or before October 1, 1887. Said committee to ascertain the sentiments of each member of Classis by correspondence, in order to enable the committee to come to an intelligent conclusion.

Adjourned Meeting.

East Susquehanna Classis met in adjourned sessions in St. John's Reformed church, Shamokin, Pa., on June 28th, A. D., 1887, at 8 o'clock P. M.

The present territory of East Susquehanna Classis was divided as follows, to wit: East Susquehanna Classis to consist of all that part of the present classical territory in Northumberland and Columbia counties lying south and east of the North Branch of the Susquehanna River, together with the classical terri ory already embraced in Schuylkill and Dauphin counties, including the whole of the Numidia charge, and comprising the following charges: Catawissa, Numidia, Ringtown, Ashland, Shamokin, Augusta, Sunbury, Mahoney, Line Mountain, Deep Creek, Uniontown, Millersburg and Berrysburg.

The new Classis is to consist of the remaining charges of the present classical territory not mentioned in the above, in cluding the following charges: Danville, Bloomsburg, Orangeville, Milton, Paradise, Mt. Zion, Plymouth, Wilkesbarre, Freeland, Overton, Weatherly, Conyngham, Wapwallopen and Christ church, New York.

Resolved, That all the archives of Classis remain the property of East Susquehanna Classis, and are to remain in the custody of the officers of the First Reformed church, Sunbury, Pa.

Resolved, That the new Classis meet in St. John's Reformed church, Shamokin, Pa., June 29th, 1887, at 10 o'clock in the evening, and that the Rev. A Hartz preside at the forming of the same.

Resolved, That East Susquehanna Classis take under its care the Beneficiary Students, Bassler and Noacker, and that we recommend the new Classis to take under its care Messrs. Musselman and Bower.

Delegates to Synod — Revs. Rudolph Duenger, D. D., George P. Hartzell and T. J. Hacker. Elders J. K. Haas, C. C. Leader and A. S. Fisher, *Primarii*.

Revs. G. B. Dechant, W. G. Engle and J. H. Derr. Elders Reuben Shuman, Harry Kocker and William Landefelt, *Secundi*.

The resignations of Rev. S. Sidney Kohler as Stated Clerk and Rev. J. S. Wagner as corresponding secretary, were accepted to take effect immediately after the close of the session.

Rev. J. Calvin Leinbach was elected Stated Clerk and Rev. T. J. Hacker was elected corresponding secretary.

Classis adjourned on Wednesday evening at 10 o'clock, to meet in annual sessions in Simon's Union church, Gratztown, Dauphin Co., Pa., on Wednesday after Whitsunday, May 23d, A. D. 1888, at 7.45 o'clock in the evening.

State of Religion.

It is cheering to note that there has been progress made during the classical year just closed in more than one direction. We refer to some of the indications of improvement in the work of grace.

1. Although there has been depression in business in certain localities during part of the year, in consequence of which earnings of laborers have been much curtailed, yet the offerings of the people for "benevolent objects" have been 19 per cent. larger than during the year previous.

2 Upon summing up the column of contributions for congregational purposes we find even a larger increase. Over $14,000—44 per cent. of an advance upon last year's sum is reported.

We take this to be a healthful and encouraging indication of a growing spirit of liberality in our beloved Church.

Statistics. — Ministers, 15; congregations, 48; members, 4,930; members unconfirmed, 3,118; baptisms, infants, 577; adults, 20; confirmed, 255; by certificate, 131; communed, 4,028; dismissed, 37; erasure of names, 3; deaths, 131; Sunday-schools, 48; Sunday-school scholars, 3,406; contributions, benevolence, $2,106.00; congregational purposes, $20,011.00. STATED CLERK.

Northern Illinois Classis.

Northern Illinois Classis met in annual session at Summum, Fulton Co., Ill., May 25th, 1887, at 7 30 P.M.

The opening sermon was preached by Rev. Joseph Sechler, retiring president.

Rev. R. Oplinger was received from St. Joseph's Classis, and Rev. Henry Bair from Iowa Classis.

Rev. Frank Wetzel was elected president, Rev. George E. Metger, correspondeng secretary, Rev. Joseph Sechler, re-elected treasurer, Joshua Wolbach continues Stated Clerk. The usual standing committees were appointed; the following are the chairmen:

Religious Services, Rev. S. L. Runkel; Synodical Minutes, Rev. Joseph Sechler; Minutes of Classis, Rev. Joshua Wolbach; Overtures, Rev. R. F. Oplinger; Examinations and Licensure, Rev. H. Bair; State of Religion, Rev. G. E. Metger; Missions, Rev. Joseph Sechler; Sunday schools and Catechization, Rev. J. F. Butler; Finance, Rev. H. L. Hart.

Pastoral relations between Rev. J. Wolbach and the Forreston charge were dissolved; also between Rev. J H. Shufford and the Astoria charge.

The name of Rev. D. K. Fulcason having been dropped from the ministerial roll by Shelby Classis, was for satisfactory reasons entered on the list by Northern Illinois Clasis.

Rev. J. H. Shufford was dismissed to North Carolina Classis, Rev. D. K. Fulcason to Iowa Classis, and Rev. F. W. Stump was dismissed to enter into the organization of a new Classis (among the German brethren) in Dakota Territory.

The call to Rev. J. Wolbach from Altamont mission was confirmed. The following committee was appointed to install him: Revs. R F. Oplinger, J. F. Butler and George E. Metger.

Call to Rev. Henry Bair from the Forreston charge was confirmed and Revs. S. L. Runkel, H. L. Hart, and J. Sechler appointed to perform the installation.

Classis continues under the name "Northern Illinois," notwithstanding it extends over the entire State, for reasons satisfactory to North and South.

The report on the State of Religion indicates that the pastors have been faithful in preaching the Word, and the general duties of their calling. The indifference to the instruction in the Catechism is not charged on the pastors as neglect; but rather the resistance on the part of the parents and children. Progress is manifest in every direction. Interest in the work of the Sunday-school is increasing.

Efforts in the line of missionary work are being enlarged and extended. As was shown by the reports from the missionary societies.

A suitable program was carried out by the ladies on Friday evening.

Through the efforts of the visiting delegates a society was organized in the Summum congregation.

The Sunday-school Convention before the opening of Classis, was well attended, and the topics on the program earnestly discussed. The elders and friends of the Sunday-school took active part; just as it should be.

The attendance at the sessions of Classis was unusually large. The usual religious services were observed. Classis adjourned Saturday evening, May 28th, 1887, to meet at Altamont, Illinois, on Wednesday, May 23d, 1888, at 7 30 P. M.

It is the desire of the Classis that at our next annual meeting, delegates will be present from all the Reformed Sunday-schools, as well as from all the missionary societies. To show commendable progress in these directions we must begin to look forward to the occasion now, and keep wide awake throughout the year.

J. WOLBACH, Stated Clerk.

Family Reading.

The Old Home.

"Return, return," the voices cried,
"To your old valley far away;
For softly on the river tide
The tender lights and shadows play;
And all the banks are gay with flowers,
And all the hills are sweet with thyme.
Ye cannot find such bloom as ours
In yon bright foreign clime!"

For me, I thought, the olives grow,
The sun lies warm upon the vines;
And yet I will arise and go
To that dear valley rich with pines!
Old loves are living there, I said,
Untouched by years of change and pain;
Old faiths, that I had counted dead,
Shall rise and live again.

And still "Return, return," they sung,
"With us abides eternal calm,
In these old fields where you were young,
We cull the heart's-ease and the balm;
For us the flocks and herds increase,
And children play around our feet;
At eve the sun goes down in peace—
Return, for rest is sweet."

Then I arose, and crossed the sea,
And sought that home of younger days;
No love of old was left to me
(For love has wings and seldom stays);
But there were graves upon the hill,
And sunbeams shining on the sod,
And low winds speaking: "Peace, be still!
Lost things are found in God."

Such a Comfort.

BY MRS. M. E. SANGSTER.

"All the Richter girls are clever except Kitty, said Mrs. Simpson, as she stood beside Ella Raeburn, pinching, here, snipping there, and with her mouth full of pins, fitting Ella's wedding gown. It was a wonder she could talk, under the circumstances, but, as everybody knew, nothing short of the lock jaw could have quite stopped the flow of Mrs. Simpson's conversation.

"Yes, my dear," she went on, "they are all real smart, except Kitty. Mame, she's a master-hand at pickles and preserves; Louisa's just splendid at the piano and Clara took every prize there was when she was at school. But that little brown-eyed Kitty isn't good for a thing in the world, except to help other folks."

Ella gave Mrs. Simpson's arm a sharp nudge. Her back was to the door, and she did not see, as startled Ella did, a little figure in a blue checked gingham dress, with a white apron and a broad-brimmed hat, standing on the lilac-shaded porch, a basket of roses in her hands.

Had Kitty heard the criticism of the free-spoken dressmaker? Perhaps; and perhaps not. If her rosy cheeks were a trifle redder than usual, it might have been the walk in the sun that made them so. If her eyes were bright and wide open, that was nothing new—Kitty Richter always looked you straight in the face, and she had beautiful eyes.

Mrs. Simpson wished she had not spoken so loudly, and Emma felt embarrassed, but Kitty came in with a very cheerful good-morning.

"We have so many roses that I felt as if we ought to share them with our friends," she said simply. "So I brought some over for your grandma. May I go up to her room?"

"Of course," said Ella. "Grandma is rather neglected in these days. She'll be glad of a visitor."

In the stir of preparation for the first wedding in the family, grandma was indeed a little neglected. She was feeling very lonely as she sat by herself in her chair by the window, her knitting on a stand, her old worn hands folded on her lap. Nobody had come near her since morning, and she was too feeble to go about the house, as she had been used to doing in her active days. It was very hard for an aged person to realize that others can do without her—that in the world where she was once of importance she has no longer any particular work to do.

"I don't feel as if I could stand it much longer," the poor, tired old lady was saying to herself, when, after a soft little tap at the door, Kitty Richter came in with her roses. She brought a perfect sheaf of sunshine. The roses flooded the room with fragrance.

"Let me have them in my hands, child," exclaimed the flower-loving woman, touching the beautiful petals tenderly.

"Beck Lee, your grandma, Kitty, that's been dead these twenty years, planted the white rose-bush by your sitting-room window, and I was there the day she did it. My! how time flies! That's right, dearie. Put them in the old china bowl, and I'll have them where I can see them and smell them all day. Roses are company when they bring old times to mind."

Kitty was stepping lightly about, dusting, arranging, removing the disorderly look which had worried grandma's soul. She brought the old lady a clean cap and kerchief, brushed the thick gray hair, and fastening it in a comfortable knot, finally said good-bye, with a promise of looking in to-morrow, after having told all the good news of the village.

"That's a dear child," said Grandma Raeburn, as she began to knit, quite cheered by this whiff from the outside world. "May God bless her! She's not too busy to look after an old body like me."

Kitty Richter went her way homeward with a little ache in her heart. So that was what people thought of her. She wasn't particularly a credit to her family. Well, what of it? She fought with the discontented, hurt feeling, which for the moment she could not help, and chided herself for having it. Was she sorry that others were more gifted than herself?

"Kitty Richter, you ought to be ashamed," she said. "Are you envying Clara and Lou, your own sisters? That cannot please the Master."

In her energy, she had spoken the last words aloud, and they were overheard by Rupert Bacon, a boy passing her on his way to the post office. Some friends of his had been urging him to join them on an excursion the next day, but his father was short-handed in the field, and needed him. Still, being a very unselfish father, Mr. Bacon had consented that Rupert should go. Rupert's conscience was not quite easy, however, and Kitty's little sentence was enough to decide him to stay at home and do his duty.

Unconscious of the good she had done, the little maiden tripped along, and entered her own home, to find the notable Mary, Mame as Mrs. Simpson called her, laid up with one of her worst sick headaches.

"Mary can never take things moderately," complained Mrs. Richter. "She crowds two days' work into one, and then has a spell of illness. Your Uncle Lem's at the barn with father, Kitty, and I must see to getting tea. Louisa won't sit with Mary. She's provoked because she's got to give up practicing on account of this headache. Seems as though everything was contrary some days."

"Never mind, mother. It will all be right by-and-by," said Kitty soothingly. "I'll take care of Mary, and you can have an early tea. There's half that jelly-cake in the pantry, and Aunt Susy sent over fresh cottage cheese this morning. I put it in the buttery, and never thought to tell you until this moment."

"What a comfort you are, darling," said the mother, sitting down to rest for a moment.

Mrs. Richter was proud of her three elder girls, proud of Mary's housewifery, of Louisa's music, of Clara's education, but her little Kitty had never aroused in her that special feeling. With others, she had taken Kitty's lovingness for granted, and been a little sorry that she could boast neither of her bread, her music, nor her French. As though a talent for ministry were not one of the very best talents after all!

Our little Kitty, meanwhile, followed her rule of doing what would please the Master. She had a story-book in her room, one of Pansy's latest, and she had left off at a very interesting place. But she said nothing about it, as she darkened Mary's room, put hot bandages on her aching head, and watched beside the sufferer until she fell asleep.

"Sleep is the best medicine for poor Mary," said Kitty, stealing quietly away.

She was on her way to her room, when "Tea is ready, daughter," said father's voice; and the brown, sun tanned man, with the grizzly hair and beard waited to pat her golden head.

"Lem," he said to his brother, "this is our baby. The rest somehow, have grown too big for father's petting, but Kitty stays by me still."

"Her Aunt Emily was saying the other day that Kitty Richter was such a comfort to her mother," said grave Uncle Lem, who was a man of few words.

Kitty sat in her little room that night, after reading her New Testament and saying her prayers, and looked out over the farmstead. The full moon silvered the brook, and made a track of light in the lane. The lilac fragrance drifted up from the dewy plumes beneath her window. Now and then a bird, dreaming of day-dawn, stirred in the nest that was hidden somewhere, and uttered a sleepy note. It came very sweetly to Kitty's heart that God was keeping His great world in safety—flowers, birds, people. Herself, small as she was, had a share in the loving care of the great God. There wasn't so very much for her to do that she knew of; but she resolved every day to do the little she could with all her might

Ella Raeburn on the eve of her marriage, a few days after, was talking with her old grandmother.

"I tell you, Ella," said the latter, "if it hadn't 'a' been for Kitty Richter, these days latterly, I would have felt like giving up. She's been *such* a comfort."—*The Congregationalist.*

They Knew Where to Go.

An old gentleman relates the following incident which occurred when he was a boy. The entire family was aroused from sleep one night by a strange confused noise outside the house. The cause was soon discovered, and the household gathered to witness the curious scene the yard presented. Almost at the very door were two huge oxen, and behind them an irregular procession of cows, calves, and sheep. They had apparently broken out of their pasture, two or three miles away, and came at the top of their speed to the house. What was it that so frightened them? was the question. It was answered the next morning when the torn bodies of twenty or thirty sheep were found scattered over the pasture and the tracks of two wolves discovered leading the way toward the mountains. It seemed as if the terrified creatures had sought the protection of their owners, upon whose care and kindness they were dependent.

One Friend Still.

A very old and forlorn-looking woman was a familiar object in the police court. She was never brought there as an offender, nor as a witness. Sometimes she would not be seen for a few days, a week, or even a month, and then she would appear again, her ragged garments travel-stained, and her gait that of one who is worn and weary, both in body and spirit.

She would get as close to the railing as she could, and with her wrinkled hand shading her eyes, eagerly scan the faces of the culprits as they were brought in for trial. When all had come and gone, she would sometimes be heard to say, half-aloud, and half to herself, "He aint there—well, I'm glad of that." Sometimes she was seen haunting saloon doors in the vilest parts of the city, a half-hopeful, half-fearful look on her wrinkled face. Again she would be found begging permission to go through jails and hospitals. Once she said to a hospital nurse "I'd rather find him here than over there." A house of correction stood on the spot indicated as "over there."

"Who are you looking for?" asked she nurse.

The old woman lowered her voice almost to a whisper, as she answered "I'll tell you. I don't often tell any one, but I'll tell you. I'm looking for my son. But he aint here. I'd know him as soon as I see him. I'm *sure* I would. But he aint here."

She glanced up and down the long ward as she spoke. Her bleared eyes filled with tears. She wiped them away, and said "I aint seen him for twenty years. But I'd know him. I'm his own mother, you see. O I'd know him if I could *only* see him. No, it aint no use for me to give his name. It aint the same one *I* gave him when he was my baby and—innocent." The tears flowed afresh over the brown and wrinkled cheeks. "Yes, he got into trouble. He wasn't bad at heart, but he got led away, and—and—into—State prison. I didn't know it until lately. But it don't make no difference with me, 'cause I'm his own mother, and if I could only find him, and tell him that he's got two true friends left—me and God. We'll stand right by him. I have a kind of feeling that I can't keep the hunt up much longer, and he may drift in here, and if he should, and you come across him, won't you tell him how his old mother looked and looked and looked for him?"

"But you haven't told me his name."

"O so I haven't. I s'pose I must. Well, he calls himself ——," she whispered a name in the nurse's ear, and added "Tell him that me and God was his friends still. I'll be gone soon now, but tell him that God is always his friend"

She went slowly down the stairs and into the street. It was storming furiously, and the night was coming on. Before morning she was brought back to the hospital by two policemen, who had found her wandering about the street, sick and delirious. She lived but a few hours, and just before the end came, her sufferings ceased, and she said slowly and sadly "Well, I didn't find him, not in twenty years. But you tell him if he comes here, that I *tried* hard to find him, and—and—tell him that I couldn't forget my boy, and that God has not forgotten him."—*Youth's Companion.*

The Two Bags.

There is an old story of a man who carried two bags slung across his shoulder; in the one that hung behind him he put all his own faults, and in the one in front those of other people.

It is apt to be true of all of us that we notice the faults of others and forget about and easily excuse our own. Shall we not all see whether we are carrying bags in this way, and if we find that we are, shall we not try to turn them around, so that other people's thoughts may be behind our backs, but our own before us, where we can see them plainly and try to get rid of them?

What Becomes of Deer Horns?

"What becomes of deer horns?" is often asked of persons residing in regions where deer are plentiful, but it is rarely satisfactorily answered. That horns are shed annually, there are no good reasons for doubting, for it is a well established fact; but that the horns are rarely found is quite as true. I well remember looking for shed deer horns, many years ago, in the woods of Wisconsin, and during one of these rambles, extending over only a few hours, I saw fifty-seven very lively deer, some with very handsome antlers, but failed to find a vestige of an old horn. Upon inquiring of

old hunters, who were supposed to know all about the habits of deer, I was informed that when a buck dropped a horn he immediately dug a hole in the ground and buried it out of sight. Upon further investigation, however, I was unable to find a person who ever saw a deer performing the operation, or one who ever found a horn that had been buried by its owner or any similar animal. But in late years I have had several opportunities to learn where some of the naturally shed deer horns go to if not all of them. The deer shed their horns in Spring, and they no sooner fall to the ground than the wood mice attack them, and they disappear before the teeth of these little rodents so quickly that a few weeks are sufficient to obliterate every vestige of the noblest pair of antlers. Even the squirrels like to gnaw the deer-horns and fresh bones of various kinds, and it is this natural or depraved taste that makes our common red squirrels rob birds' nests when the young were nearly full grown; for, so far as I have observed, they devour the feet and legs of the birds only. I have frequently made them drop the young birds they were slowly torturing, and have always found that they were eating the feet and legs, perhaps because these parts have a nutty flavor.—*Selected.*

Good Looks.

There are faces that might be beautiful were they not empty, telling of a starved soul so plainly that he who runs may read. There are other faces that might be beautiful were they not written all over with discontent and selfishness. An artist who had secured an unwilling Chinaman to sit as a model, said to him, "John, if you don't look pleasanter, I won't pay you." "No use," said John, "when Chinaman feelee ugly, he lookee ugly."

This, then, is the secret of an attractive personal appearance: high thinking and pure hearts, that shall shine out through the human face and transfigure it. Do not forget that bright eyes, rounded cheeks, are among the good and perfect gifts not to be lightly esteemed. But only when the beautiful face is the outshining of a beautiful soul has the world found its ideal.

Youth's Department.

Our Soldier.

Another little private
Mustered in
The army of temptation
And of sin!

Another soldier arming
For the strife,
To fight the toilsome battles
Of a life.

Another little sentry,
Who will stand
On guard, while evils prowl
On every hand.

Lord! our little darling
Guide and save,
'Mid the perils of the march,
To the grave.

A Boy Defaulter.

BY BELLE V. CHISHOLM.

Luke Edson was the minister's son, and no brighter, better-behaved boy was to be found in all the country-side. If there is any truth in the old saying that preachers' sons are more graceless than the sons of their parishioners, Luke's case must have been an exceptional one; for he was a general favorite with old and young, and parents were wont to hold him up before their children as a model worthy of imitation. It was Luke who, after mastering his own lessons, cheerfully gave his classmates the benefit of his labor, and it was to him that the smaller boys carried all their grievances. He settled their quarrels and acted as umpire in their match-games.

If there was a responsible position to be filled, Luke was sure to receive the most votes and this is how he came to be treasurer of the Franklin Literary Society, and to get into trouble thereby.

For months Luke had been wanting a scroll-saw; and when Theodore Darke offered to part with his—it was as good as new—for five dollars, just half what he had paid for it a few weeks previous, Luke said at once that he would take it if he could raise the money.

"But I must have it now," urged Theodore. "You see, I am giving it to you at half price, and cannot afford to wait. Besides, Dick Jackson is fairly aching to get it, but I told him that you were to have the first refusal."

Luke had made up his mind to own that saw, but there was a drawback upon which he had not counted.

"I can pay you in a fortnight, Theodore. You see, the money I had intended to invest is not due for two weeks. You know that Mr. Willard allows me six dollars a month for taking care of the academy; he pays me promptly at the close of the month, but it would be a little out of place for me to ask him to advance the money," Luke explained.

"Of course, you cannot do that, but you might borrow the money from your father or some one else," insisted Theodore.

But Luke shook his head doubtfully, saying:

"I am sure father cannot spare the money. If you could wait a few days, I am quite certain that I could make the saw pay for itself."

"Couldn't do that, no how, Luke. You see, Jim Bryant and I are going to set up a little business of our own, and we can get a bargain by making our purchase a cash job. If you can't take the saw, I'll let Dick have it, though I'd a sight rather see it go to you."

Luke pulled out his pocket-book to see how much he could raise, but it was just as he thought—one quarter-dollar and a few pennies. A folded paper attracted his notice and upon examination he found it to be a receipt that he had written when he came into possession of the money belonging to the Franklin Literary Society. It showed the amount to be seven dollars and forty cents, and several dollars of initiation fees had been paid since. "I might use some of that and replace it when Mr. Willard pays me," he said to himself; and without another thought he informed Theodore that he would take the saw. On his way home he quieted his conscience by thinking he was only borrowing the amount for a few days, or weeks at least. Mr. Willard would not fail to pay him promptly, and then he would replace what he had taken—long before the Society would be ready to use it. But after the money had changed hands and the saw was in his room, he had many misgivings concerning the legality of his transaction. The work that he had hoped to accomplish could not be done now, for the saw must be concealed until the money he had used was refunded. He had never deceived his parents before, and the double burden pressing upon his mind soon unfitted him for vigorous study. Had Mr. Willard known the real condition of affairs, he would not have been at such a loss to account for his poor lessons; or could his mother have caught a glimpse of that strange object in the darkest corner of the closet, she would not have puzzled her brain trying to invent savory dishes to tempt her son's capricious appetite.

Just a week after the scroll-saw had found a hiding-place the Franklin Literary Society decided to expend ten dollars in replenishing its library. A committee was appointed to select the books and report at the next meeting. Luke drew a breath of relief when he understood that no demand would be made upon the treasury for another week. If the call had been made for the funds that night, he must have appeared in the light of a defaulter; for he was exactly five dollars short. Before another meeting he could square accounts, and his crooked dealings would still remain his own secret.

Friday evening came around again, but instead of Mr. Willard handing Luke the six dollars, as he had done upon other occasions, he hurried away to catch the evening train; and when he returned on Monday, the small matter of the janitor's wages seemed to have slipped from his memory entirely.

Instead of telling the truth when the demand was made for the payment of the books, Luke pretended to have forgotten the money, but promised to settle with the secretary early in the week. Day after day passed away, and still Mr. Willard failed to meet his obligations with Luke, and consequently Luke was unable to keep the bargain he had made with himself. One sin brings on another, and in order to hide his former wrong doing the poor misguided boy feigned illness, so as to have an excuse for remaining away from the society when the regular evening returned.

Learning that the bill for the books still remained unpaid, the president appointed a committee to wait upon Luke for the purpose of obtaining the money. His father accompanied them to the troubled boy's room, and there Luke was compelled to acknowledge that the money was not in his possession. His father was sorely grieved, and tried to impress upon Luke the evil consequences of turning aside from the strait and narrow path; but Luke had no need of such counsel, for by bitter experience he had found out how hard is the way of the transgressor.

The boys readily forgave him, declaring that they knew he had no intention of defrauding them, but Luke was not so charitable toward his own folly, and from that time forth money entrusted to his care was kept sacred for the use to which it had been appropriated.

Mr. Willard sincerely regretted that his negligence had caused the boy so much pain, but Luke was truly grateful that his plan had met with a defeat; otherwise, he might have been tempted to repeat it, and in the end have been led deeper and deeper into misdoing.—*Forward.*

The Happiest Boy.

Who is the happiest boy you know? Who has "the best time?" I mean. The one who last winter had the biggest toboggan, or who now has the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row-boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king:

"I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away and asked no price at all.

The boy did as he had been told, and white letters on the paper turned into a beautiful blue.

They formed these words:

"*Do a kindness to some one every day.*"

The prince made use of the secret, and became the happiest boy in the kingdom. —*Our Sunday Afternoon.*

Love.

Little Alice Lee was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice she could come and sit in her lap, and Alice said:

"I'm so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad my Alice loves me so, but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after a while of loving her."

"And why?"

"O, because she never loves me back!"

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best?"

"And what is the first and the best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."—*Christian Observer.*

The Big Brother.

There are many things which nobody at home can do half so well as the big brother. For one thing, he can keep the peace. If there is a dispute between two of the little ones, or a general row in the nursery, the big brother has to say only the word, and the belligerents will cease their strife. Belligerent is a long word, but the boys who are reading Cæsar may tell the others that it is made up of two Latin words, one of which means war, and the other waging or carrying on, so that when two children are quarrelling and saying cross words, which may presently cause blows, they are properly called belligerents. Mother is a happy woman if she can trust her big boy to be her right-hand man, to settle all that goes wrong, and to set a good example.

Nobody equals a big brother in taking the children's part when they are attacked, whether it is by a savage dog, an occasional bull in the meadow, or the bad boys from the next street. How safe they feel when brother Tom advances boldly to the rescue, and how proud they are of him, with reason, too! for is he not strong and brave and quick to act, knowing just what to do and just how to do it. I never yet heard of a cowardly big brother; did you?

On excursions, picnics, and all sorts of summer expeditions a big brother should act as general and commander-in-chief. The success of such pleasure trips depends a good deal on the planning and on the orderly carrying out of the plans. A big brother with a head for managing will make everything go smoothly from morning till night.

Of course a big brother knows how to mend a ball, how to cover one which is wearing out and in need of doctoring; how to make a kite and to fly it; how to tie up a cut finger and extract a thorn; how to soothe a sleepy child with a song or a story, and to receive visitors cordially in the absence of pater and mater.

Some of these duties fall naturally to the lot of the elder sister, yet there is no reason why the brother should not share them. Two lines of poetry, which some of you remember, express my idea of the big brother:

"The bravest are the tenderest,
The loving are the daring."

—*Harper's Young People.*

A Celebrated Bible.

In the Congressional Library at Washington there is one book which, amid the myriad tomes of bibliothecal lore that adorn the walls of the celebrated gathering, commands and receives the attention and admiration of those who pass through its spacious aisles. It is a Bible. To describe it literally, it is of size about 15 by 12 inches; its leaves are of parchment, and on every page are written two columns of sacred truth. At the head of every page, as well as the begining of every chapter, the initial letter is beautifully expressed by a large letter in colored inks, and within its compass is portrayed some figure or character illustrative of the chapter which follows. Not a stain or erasure is seen upon a single page; amid the long record of Bible truth the words of Jehovah and the teachings of Jesus seem most strikingly grand and beautiful from the purity of the page, the beauty of their transcription.

Five years were exhausted in this toilsome work, and the result was a production unequaled in the handicraft of art and unexcelled in all the works of literature. The Book has its own keeping; within a glass receptacle its pages lie open for inspection, and when one more curious than another ventures to lift the lid of the case it is only to find that every page is spotless and every letter perfect.

A beautiful legend is connected with this Book; that long years ago, in the fifteenth century, one who had immured himself in monastic life for certain great sins which he thought himself to have committed, sought by prayers and this system of penance to propitiate the divine favor.

Five years of patient, unremitting toil were given to the task. Day-dawn and night darkness found him ever and devotedly at his work, until at last the final page was written, the last word inscribed. He lifted the page and kissed it, and closing the leaves, turned from his labors for rest. The day was passing into darkness when he lay down to sleep. It was the peaceful repose of the weary and heavy laden; his spirit was exhaled and the morning brought no awakening. The silver cord was loosed, the golden bowl broken, and in the golden streets of that new and better life, "wherein dwelleth righteousness," he was forever at peace. Beautiful, grandly beautiful, as was this magnificent transcription, it was not all that was needed to secure the divine acceptance.

An easier path is opened to us, the whisperings of infinite love come falling upon our hearts, "I am the way, the truth, and the life." The narrow way is open, the pearly gates of heaven are ajar, and we who will may enter in, assured of the joys and rewards which are promised hereafter to the chosen people of God.—*Illustrated Christian Weekly.*

Little Tigers.

There is a story of a man who took a young tiger and resolved to make a pet of it. It moved about his house, like a kitten, and grew up fond and gentle. For a long time its savage blood-thirsty nature seemed changed, and it was quiet and harmless. But one day the master was playing with his pet, when by accident his hand was scratched and the beast tasted blood. That taste aroused all the tiger nature, and the ferocious animal flew on his master to tear him to pieces. So it is with the passions and sins and lusts of the old nature that are only petted and tamed and allowed to stay in the heart. They still crouch at the door in treacherous lurking, and in some unguarded hour they rise up in all their old ferocity. It is never safe to make pets of tigers. It is never safe to make pets of sins. It is never safe to leave even a small sin alive behind us. If we have done wrong, we should instantly repent and beg forgiveness. Little sins, like little tigers, grow into savage wild beasts.

Resolve To Be Somebody.

Having a purpose in life is the difference between success and failure. And the measure of success depends largely upon the time of life when the purpose took posession of the soul. Do not think you must wait until you are of age before you decide to be somebody. How easy to detect strong purposes by the earnest faces of their possessors! This is the force which overcomes. You cannot so surround the life with disadvantages as to stifle it.

In a little Western farm-house a few years ago lived two sisters who felt keenly the poverty of their hum-drum hard-working lives. What could they do, so far removed from all that could help them? They resolved to use every opportunity that came in their way, to spend every spare moment in reading and writing. A practical step-mother came into the home, and she refused them candles for their evenings. Undaunted, they used saucers of lard with rags for wicks, and thus for ten years wrote and studied without encouragement. Still the purpose to be felt and heard faltered not, and one day Alice and Phœbe Cary awoke and found themselves famous, giving to the world such poems as "*An Order for a Picture,*" and "*One Sweetly Solemn Thought.*"

The Bible and the Blind in China.

A one-armed saw-miller, losing his occupation, became a colporteur of the National Bible Society of Scotland. After a service of some years in his home land, studying all the while the various systems of printing for the blind, he was transferred to Peking, China. To read an ordinary Chinese book, one must learn some four thousand characters; to read, say, "Jack, the Giant-Killer," one must master 1,200 characters. This man, Mr. Murray, reduced the sounds of Chinese speech to 420, and devised a system of dots to represent them. He next took an orphan beggar-boy, blind from his birth, washed, clothed, and housed him, and taught him to read by means of the dots. Others were taken in the same way, and taught. The Scriptures were printed in this style; and now many blind men may be seen reading the Bible on the street corners of Peking, to the astonishment of their fellow-countrymen.

Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight.—*Franklin.*

Pleasantries.

British Workingman: "Hain't none o' you chaps seen no pipe knockin' about none o' this 'ere sheds nowhere?"—*Exchange.*

A real estate agent in Southern California recently posted the following notice on a piece of land: "For Sale Cheap. The Best Climate on the Pacific Coast. The Land Thrown In."

Sunday-school Teacher: "And now you may ask any question you like." (Little boy in the back row holds up his hand.) *Teacher:* "Well, what is it Willie?" *Willie:* "Be we goin' to have a picnic this year?"—*Pittsburg Chronicle.*

It was asserted in one of our New England college towns last week that the students never lost their interest in politics and polemics, even when under the influence of mixed drinks or cocktails. As a proof of the assertion it was said that one student had been overheard asking another: "I shay, Phil.; do you believe in prohibition after death?"

Mrs. De Garmo—"I understand your son is quite sick at college, Mrs. Smythe?" Mrs. Smythe—"Yes. Poor John! The president writes me that he entered into his work with too much ardor, and he has broken down." Mrs. De Garmo—"What seems to be the nature of his trouble?" Mrs. Smythe—"He was hit on the head by a foul ball, I believe they call it."—*Harper's Bazar.*

THE MESSENGER.

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WEDNESDAY, AUGUST 3, 1887.

James Freeman Clarke's Theology.

A few weeks ago we announced in the usual place, that Messrs. Lee & Shepard of Boston, were about to issue a new and revised edition of Rev. Dr. James Freeman Clarke's *Life and Times of Jesus, as related by Thomas Didymus*. A knowledge of the previous edition of the work, justified us in speaking of it as able, attractive and even fascinating. We have no reason to recall that judgment, as the revision consists in correcting some mere details which do not affect the general style, and what we may call the charm of the book. It is very remarkable that the more prominent men of Dr. Clarke's way of thinking have been distinguished for the felicity with which they have used the English language. Channing stood, and although dead, still holds his place at the head of these men. His utterances are as pure and fresh as living water flowing from a crystal fountain; his power in gathering up the beautiful things in nature and using them for illustration equals that of the Bard of Rydal Mount, and his heroic moral tone does not fall below that of Fichte. The same may be said of Dr. Furness, whose accomplishments as a writer are almost above criticism. Some of the addresses of Frothingham are of rare poetic beauty, and the writings of Renan, except in their teachings, are sure to remind the reader of Fenelon. But elegant literature is a very different thing from sound Christology, and indeed may prove the beauteous dress that makes deadly heresy attractive and even dangerous.

On this account we feel called upon as a faithful Church journalist to guard the truth over against the fundamental error of a book which we seemed to commend. Dr. Clarke's attempt to set forth the evangelical history in a historico-dramatic rather than a critical form is not the first one that has been made, nor is it in itself objectionable. "The Prince of the House of David," written some years ago by Prof. Ingraham, we think did good by helping to make the scenes and circumstances of our Saviour's life appear concrete and real. It had the effect of the scenic representations of some of the best preachers, and we are not surprised that the author under review, who by the way is no mere follower of other men's thoughts, should have given his views of the "Life and Times of Jesus," in this descriptive form. He says: "I have endeavored to place the reader and myself in the actual environment, looking at Jesus as he may have appeared to a liberal conservative like Nicodemus, a narrow zealot like Ben-Gamlah, a man of the world like Pilate, a Jewish Epicurean, a Jewish Stoic, a noble Roman matron like the wife of Pilate, a sceptic like Thomas, and an ardent, enthusiastic Jewish woman, like Miriam. I have also sought to give a picture of the time, the geography of the country, the customs of the synagogue and temple, the teachings of Philo and the determined proselytism of the Pharisees."

Our main criticism of Dr. Clarke's work is not because of his misconception of the persons he thus mentions, for that might be a matter of mere individual opinion. Nor is it because he overloads his characters, making "Miriam" the representative of Mary Magdalene, a discarded wife of Herod, and "Thomas Didymus," the narrator of the story, an Alexandrine scholar, versed in the philosophy of Plato and Philo. All of that, however unhistorical, is a license often taken in semi fiction to bring in thoughts and elements supposed to have been factors in the life of the times about which men write. The fundamental and fatal error of our author is, that however honestly, and earnestly, and lovingly he has entered into the work before us, he has done so with the preconception that Jesus was not and could not have been divine, and that thought rules and vitiates the entire book.

Our author recognizes the "wide range of opinion upon this subject, which includes such writers as Strauss, Renan, Hase, Farrar, Geikie, Furness and the Dutch critics, but thinks there is room for an opinion that differs from them all. He says that the class of writers who stand on church tradition and creed, and assume Jesus to have been mysteriously divine, tries to harmonize his human life to this assumption and he adds, "The defect of this mode of treatment is that it allows very little critical freedom and presents a character devoid of reality." * * * "The other class, taking its stand on the simple humanity of Jesus, easily falls into the opposite or anti-theological prepossessions; its tendency is to strip off all mystery, to explain away all that seems inexplicable, to deny at once the possibility of whatever seems supernatural."

Dr. Clarke's own view, in which he professes to differ from either of these, is thus set forth: "I begin by taking the position of those around Jesus, who must have regarded him as a remarkable man—inspired by God indeed, a great prophet, but yet like all preceding prophets, purely and simply human."

We cannot well see how this differs from the teachings of some of the latter class mentioned, and from the old Arians, who were willing to ascribe to Jesus, the supernatural wisdom and power conceded to Moses, and yet fell far short of admitting His divinity. Certain it is, that this position does not save our author from the baldest rationalism, and he is not slow to brush aside much of the Bible record in the most summary and high-handed way. In his preface he says:

"Every new wonder creates immediately around it a penumbra of imaginary wonders, and I suppose some of the acts of Jesus, which the disciples believed to be marvelous works were not so. I have thus interpreted the feeding of five thousand, the cursing of the fig tree, the piece of money in the fish's mouth, etc. The last of these I have explained as a misunderstood proverbial expression of the fishermen of the lake. To show how easily a proverbial expression may be turned into a fact, I will add this incident: On the day that John Brown was executed in Virginia, and the whole North was filled with sadness, I heard two very ignorant men talking behind me in the railroad train. One asked the other 'What are they going to hang this Brown for?' The other answered: 'I don't exactly know; but I heard tell that he set fire to a powder-magazine in Virginia.' Some one had probably said in his hearing that Brown's course among the slaves was like bringing fire into a powder-magazine."

It may be well enough to add that Dr. Clarke explains away the miracle of the feeding of five thousand, recorded in the Gospel as an actual fact, by saying that Jesus only either enthused or shamed the multitude into a spirit of generosity, which made them bring out their hidden stores of food for the common benefit. And while we are about it we will make one more representative quotation. When the Jews were about to stone Jesus for calling God His Father, He is made to reply: "Do you say of me whom the Father hath sanctified and sent to you, that I blaspheme, because I call myself His son? If I *had* called myself God, being a man, I should only do what Moses did. But I do not call myself God, but the Son of God. How then do I blaspheme?" "Thus," continues the narrative, "He has an answer always ready, being exceedingly quick and subtle." The italics are Dr. Clarke's, and we can easily see the trend of the paraphrase.

But what must we say to all this? The Christian will surely be startled to hear it said that what he thought to be veritable fact recorded by the unerring Spirit, is after all, a delusion founded upon popular misapprehension. And if the integrity of the Gospels can thus be assailed in some of its statements, what is there to prevent the destruction of its credibility as a whole? What is there to prevent Dr. Clarke from going to the full length of Strauss, except that his human judgment or partiality or æsthetic taste may prompt him to leave some things stand?

It is a mistake to suppose that this rationalism is modified by our author's championship of the Fourth Gospel as authentic, and his belief in the resurrection of Jesus Christ from the dead, as the fundamental miracle of Christianity. He concedes too much to the adverse critics of the synoptic gospels to be a credible witness, and if his belief in the resurrection rests upon as narrow a basis as that of Dr. Furness it is of little value, however beautifully his thought may be preserved in the pure amber of English literature.

It would be well for our ministers to read this book as a specimen of the way in which Unitarians seek to rob our Lord of His Divinity under the most plausible guises; but the unsuspecting had better know what they are reading, if they would not give away that Almighty power which Christ brought to the relief of humanity when the Eternal Word was made flesh.

Welcome Back!

With the exception of some indirect mention in an account of the proceedings of the last meeting of the Board of Foreign Missions, we do not remember to have seen in the MESSENGER any special recognition of the return to this country, along with his family, of the Rev. A. D. Gring, our first missionary to Japan, sent out somewhat more than eight years ago. Such an occurrence, it seems to me, is one of great interest to the entire Church. It is an interesting and important event when a foreign missionary comes back to revisit his native land and to make report of his work to the Church which sent him forth. It is a time for us all to be ready with a cordial welcome and to be attentive to the words he may have to say.

The writer remembers to have written for the MESSENGER a few words of brotherly farewell, when these our first missionaries set forth on their journey to Japan; now that they have come back to us once more, we beg the privilege of saying a few words of brotherly welcome. We gave them good-bye cheerfully, hopefully, bravely, because of the errand on which they were going; and yet sadly, for we knew not what might befall them, nor whether we should ever see their faces again. They have come back for a time, they and the three children whom God gave them in that far-off land, whose childish eyes now behold for the first time the land of their fathers. They are welcome. When lately we had the honor to welcome them to our home, we remembered the thoughts and feelings with which we bade them farewell, and we called gratefully to mind God's goodness and mercy in preserving their lives, in directing their way, in vouchsafing unto them a safe return. We wrote, in 1879, describing a little farewell gathering: "Very sad is the going away from home; and very tender is the parting of friends who may see each other's faces no more." We would add now, Very precious is the meeting of friends, and welcome is the gracious hour, when, after long separation, they gaze into each other's eyes again. We know that we speak for many when we give expression to a cordial welcome to this returned missionary and his family.

Not only for their safe return ought we to be thankful; we need to be specially grateful also for the good work which, by God's blessing, our missionary has been able to do in Japan. Our missionary work in that country has been signally blessed; it has prospered beyond our most sanguine expectations. We owe much to the missionary of whom we are speaking. He was right the man in the right place. He was sent to Japan just at the proper moment. He has been diligent and faithful, first in hard study for the mastery of the language, and secondly in equally hard missionary activity. He has manifested that combination of enthusiasm and good judgment which is one of a missionary's best qualifications He has done honor to our Church abroad. He has wrought a work which must be very gratifying to the Board under whose supervision he has labored; which ought to be a special cause for thanksgiving to the Church that sent him forth. For his own sake and for his work's sake, he is most welcome among us. May he be gladly received everywhere; and may the important matters which he shall have to bring before the Church receive the serious attention and consideration which they deserve. J. S. K.

We see it stated that hereafter Rutgers College is to confer but one honorary degree each year, and that only by unanimous vote of the Board, but doctorates will be handed around none the less freely by other institutions. It is reported that one young Methodist College out West made seventeen D. D's. at its late commencement.

Rev. John B. Drury, D. D., pastor of the First Reformed Dutch church, Ghent, N. Y., has accepted the editorial control of the *Christian Intelligencer*. The change was rendered necessary by the impaired health of Dr. Ferris, who filled the chair to the great satisfaction of the Church. Our best wishes are extended to Dr. Drury, in the arduous duties he is about to undertake.

It looks as if the difficulties at Andover will result in bringing about some changes in the organization of the American Board of Missions. One of the proposed improvements is, that the power to judge of the doctrinal fitness of missionaries be relegated to the councils of the Church, where it is claimed the responsibility properly belongs. The work of the Prudential Committee will then be confined to the expediencies of the Board's work.

The *Lutheran Standard* which is just now spending its time and ink with laudable zeal in telling why the Lutheran Synod should fail to fraternize with others, gives the fact that a minister of our Church preached in a Universalist church during the meeting of the Reformed Synod, Ohio, as an evidence of *Unionism*. O yes brother we are all going over, but bless your Donatistic soul, have you not heard that we have missionaries preaching to the Japanese? Why not announce that we have formed an organic union with the believers in Shintoism?

The Pope has published a technical decision that "There is no occasion for the Church to make a special deliverance regarding the Knights of Labor." It transpires that the conclave of twelve American Bishops, to whom the matter was referred, voted ten to two against the advisability of intervention and the Congregation at Rome, after examining the matter, came to the same conclusion. The secretary of the Congregation communicated the resolution to Cardinal Gibbons, of Baltimore, in a note containing the usual formula-Nihil innovetur, which being interpreted freely, means keep your fingers out of the pie. It is said that a subsequent attempt was made from the United States to induce the Vatican to reverse the decision but the Holy See refused to re-open the question.

Notes and Quotes.

The *Independent* says there is some conscience left in athletics and gives these facts in support of its assertion:

"The principal one of the base-ball leagues plays no games on Sunday, and another league has just rebuked two of its clubs for playing an exhibition game on Sunday."

We are glad to see the secular press rebuking sensational preaching. Here is something from the Philadelphia *Times*:

"The sensational preacher who tries to fill the pews of his church and gain a little cheap notoriety by advertising to preach sermons with slang or profane titles is to be found everywhere. The latest and most obnoxious representative of this class of clerical sensation mongers to obtrude himself on the public is the Rev. J. B. Koehne, pastor of the Cumberland Presbyterian Church, Pittsburg. The title of his last Sunday night's discourse was 'Damn It.' Mr. Koehne promises to follow this discourse with others, entitled 'How is the Score?' 'He Held an Ace Full,' 'How Was the Show?' 'Who is That New Girl?' 'Has She Just Struck the City?' 'Let Us have a Game of Pool,' and 'Are You Trying to Make a Mash?' If he had added one more discourse, entitled 'The Preacher is an Ass,' the list would leave nothing to be desired."

The *Presbyterian Banner* fears that the committee appointed by the late General Assembly of the Northern Church will not be able to do anything that will effect a union with the South. It says:

"The committee appointed with special instructions by the late General Assembly at Omaha, to meet a similar committee from the Southern General Assembly, to consider and report to our next General Assembly on 'organic union, co-operative union and every other relation between the two Assemblies,' is about as powerless to do anything as can be well imagined, owing to the purposes for which the committee from the Southern Presbyterian Church was appointed. That committee was raised 'for the sole purpose of inquiring into and ascertaining the facts as to the position our Church proposes to maintain as to the spirituality of the Church, colored churches, ecclesiastical Boards and other subjects' not definitely named. It comes to ask questions and nothing else, has no propositions to make, has not even the expressed right to reply to inquiries. The committee from our Church has no authority to answer a single one of the inquiries which are to be put by the Southern committee; indeed it is a question whether our committee, in view of the objects of its appointment, has even the right to meet with the other committee when we take into account the explicit duties assigned to it by the body it represents."

Our General Agent, Rev. H. K. Binkley, has secured *twenty-two* new subscribers for the MESSENGER in the Keedysville charge, Maryland. F.

Communications.

The Theological Seminary Endowment.

What progress has been made in the Seminary Endowment movement? is an inquiry that comes from various sources. We can speak for the movement only as conducted within the bounds of the Potomac Synod. For some months past little, if anything, has been written with regard to this work which was started with so much zeal more than two years ago. But though little has been written, it must not be inferred that little has been done. At no time has there been any abatement of the zeal and active effort which marked the beginning of the work. Steady progress has been made, and at no time has there been cause for discouragement.

The pastors of the Synod are most heartily enlisted in the work, and the people, when the interest is properly presented to them, withhold not their sympathy or offerings. Since the last meeting of Potomac Synod conventions have been held in the following charges: In Juniata Classis—St. Clairsvile, Altoona, and Huntingdon; Maryland Classis—Silver Run, Glade and Hagerstown; Mercersburg Classis—Loudon, Greencastle and Waynesboro; Virginia Classis—Lovettsville, Martinsburg and Woodstock. From nearly all these charges there have been gratifying returns. In Silver Run charge, only one or two of those who were asked to contribute, refused. In most instances the people had their offerings ready, and needed no solicitation. For want of time the entire charge could not be canvassed, so that there are probably many whose names hereafter will be added to the list of contributors.

The St. Clairsville charge, Bedford county, has a noble record in the endowment book. The spirit of Pastor Hassler and his coworkers seemed to have spread through the entire charge. Before the book will be closed there will be a list of more than two hundred contributors. A similar story has already been told of the faithful and zealous Pastor Rinker and his people at Lovettsville, Va. What was published by a reporter is worthy of repetition: "Not one member of the charge, who was approached, refused to give."

At Martinsburg, W. Va., where the Reformed people, under the direction of the energetic and wide-awake Pastor Hoffheins, liberally support every interest of the church, there was a harvest of Endowment gatherings that fully entitles the charge to the good name and high place it holds in the history of the educational work of the church. Men, women and children, came forward, without personal solicitation, and cast their offerings into the treasury. For one month the pastor was kept busy receiving funds from his parishioners. It is a long list of names and generous gifts. And, best of all, every pledge was cancelled a short time after the convention begun its work.

Rev. J. Spangler Kieffer, D.D., succeeds admirably in arousing the people everywhere to a full sense of their duty in supporting the institutions of the church, for the reason that he has had so much practice in that line before his own people in Hagerstown. There was little need of a convention for his people, whose history is interlinked at every point with the history of our College and Seminary, but we held one notwithstanding. We discussed in different form the same truths which the pastor had so often presented before.

The claims of Wichita University, Franklin and Marshall College, and the Theological Seminary seemed to have crowded upon the people at the same time; but so accustomed are they to hear of the claims of the church that they were not frightened by the combination. They recognized the combination as one of friendly forces, which, for the time, had united to press forward the interests of the church. To Wichita they gave; to Franklin and Marshal College they gave liberally; and to the Theological Seminary they gave, and are still giving. May they continue to give, as the Lord doth prosper them.

The members of Zion's Reformed church at Chambersburg have heard of the Theological Professorship movement, and they are helping it, and will help it. Strange, indeed, if they would not. Read the history of this congregation in its relation to the early educational movements of the church, and you will understand why the many sons, who have gone out from its fold into the Christian ministry, are reverently proud of their old church home. Emotions of the heart at times overwhelm and silence the activities of the mind. What sacred memories do here crowd in to stop the course of the pen! We can only add that a good beginning has been made at Chambersburg, and that the pastor, Rev. W. C. Cremer, will make a canvass of the congregation, and that his people will enable him to make a creditable report by the close of the year.

At Greencastle the work was opened with marked manifestations of interest on the part of the people. Pastor Cort is second to none in devotion to our educational interests, and through his influence several of his parishioners have been enrolled in the list of endowment contributors. We look for some additional names and contributions before the book will be closed.

Woodstock, Va., falls promptly into line. Rev. A. K. Kline heads the list with a contribution worthy of the man. Many of his flock followed his leading, and many others are preparing to put their names on record. We have looked into the hearts of this people, and know that generous impulses are to be found there.

At Huntingdon and Waynesboro conventions were held, and most earnestly were the endowment interests discussed. The pastors have the matter in hand, and promise cheering returns by the meeting of Synod.

Woodberry, Md. "A Mission," you say. Yes, a Mission that puts us all to shame, as a good elder has said. Rev. E. R. Deatrick, believing that he and his little flock, no less than others, were entitled to the privilege of helping forward this great and good project of the church, constituted himself a convention, laid the interest earnestly before his people, asking them to do just what their conscience would direct them to do. And what have they done? They are weak in numbers, and still weaker in means, but they "have cast more in than all they who have cast into the treasury." We do not feel called upon to give figures in proof of our

statement. We thank the Woodberry Mission for the lesson it has taught us, and pray that all the churches may be benefited by its noble example.

From the foregoing notes it will be seen that the work in the Potomac Synod has been moving forward vigorously and successfully. The Synod, as a Synod, is more fully committed to the movement than ever before. Pastors in the several Classes have thrown widely open the doors of their charges, and lend a strong helping hand to the work. The people everywhere give cordial sympathy to the advance movement, and are generousiy supporting it by word and act. Some of the contributors of last year have sent in additional offerings this year. Elder Israel Laucks, of York, so well known as a faithful member of Trinity church, not long since handed in his check for one thousand dollars. There are others who ought to do likewise. Fifteen thousand dollars are now in the hands of the treasurer, with unpaid pledges amounting to several hundred dollars. So far there has been no difficulty in securing payment of the funds promised. There has been no discouragement in the past, and the future is bright with promise.

While these notes are being read, Revs. Hoffheins, Rinker, and the pastors generally of Virginia Classis, assisted by the Superintendent, are conducting a series of conventions that will cover a period of three weeks. Beginning at Middlebrook, the southernmost limit of Virginia Classis, the campaign will continue until we shall have reached the banks of the Potomac. If the Virginia people will but follow the example of their brethren at Lovettsville, Martinsburg and Woodstock, the brethren of the North will have cause not only to grasp their loyal hands with warmth and gratitude, but also to emulate their spirit of devotion to the highest interests of the Church. J. C. B.

Bethany Orphans' Home.

On Thursday, July 14th, the regular annual meeting of the Board of Managers of Bethany Orphans' Home was held at the residence of the President of the Board, Rev. B. Bausman, D.D., Reading, Pa. From the treasurer's report it appeared that the receipts during the year, including $2.33 in the treasury at the last annual meeting, amounted to $5824.41, and the expenditures to $5701.55, leaving in the hands of the treasurer at the time of the meeting, $122.86. During the year we received two legacies—from Philip Fisher, Lebanon, Pa., $500, and from Anna Uhler, Manheim, Pa., $100.

From the report of the Superintendent the following figures are taken. The farm produced—295 bushels of wheat, 325 bus. of corn, 439 bus. of oats, 150 bus. of potatoes, 130 bus. of winter apples, 65 bus. of grapes, 30 bus. of peaches, 10 barrels of cider, 18 tons of hay, and all the garden vegetables used in the Home.

During the year 11 children left the Home and 24 were admitted, leaving in the Home at the time of the meeting 73 children—30 girls and 43 boys—and making the total number of children cared for by the Home since it was started, 404.

The time appointed for holding the anniversary is Thursday, August 25th, and we hereby most cordially invite all the friends of the Home and those interested in Christian work to be present with us on that day.

We have had no deaths in our family during the past year, nor even one case of serious sickness, although we have had such small visitations as to make us mindful of our dependence upon God and thankful for His care over us. It is our duty and our privilege to express to Almighty God thanks for His continued blessings upon us. To the church also, and to the individual friends of the Home we return thanks at this time for their continued interest in the work of caring for the orphaned and neglected children, and for their bountiful contribution towards our support.

Thos. M. Yundt, Supt.

Farewell Service

On the Occasion of the Departure of Miss Rebecca L. Irvine for Nagasaki, Japan.

A large congregation assembled in the Reformed church, Bedford, Pa., on Wednesday P. M., July 20th, to invoke the Divine blessing upon Miss Irvine, a member of the congregation, and upon her mission. Revs. C. S. Slagle, E. S. Hassler, S. C. Long and J. W. Alspach of the Reformed church, Rev. J. Ellis Bell of the M. E. church, Rev. Dr. Langdon of the P. E. church, and Rev. J. K. Andrews of the Presbyterian church, were in attendance, and, together with Miss Irvine and the pastor, sat within the chancel.

After an invocation, hymn, repetition of the Creed, reading of the Bible lesson by Rev. Mr. Bell, and prayer by Rev. S. C. Long, the pastor announced that those who had been requested to address the congregation were Providentially absent, but that others had kindly consented to take their places. Letters of regret, conveying their greetings to Miss Irvine, and expressing their interest in the occasion, were received from Revs. D. N. Dittmar, C. U. Heilman, I. N. Peightel, F. W. Brown and A. T. G. Apple. One from Rev. Dr. Rupley, expressive of his attachment for, and appreciation of the labors of, Rev. Matthew Irvine, and deep interest in the welfare and mission of his daughter, was read. It was a touching communication, and supplied in part the presence of the writer. Addresses were made by all the clergymen present, and by Elder John P. Reed.

A reception was given Miss Irvine in the parsonage after the service was over. An interesting feature of the occasion was a beautiful farewell greeting tendered Miss Irvine by the venerable Elder Adam Haderman, who had been a co-laborer with Rev. Mr. Irvine in his arduous and successful ministry.

The following facts may be of interest to the church. Miss Rebecca L. Irvine is the fourth daughter of Rev. Matthew and Mrs. Catherine Irvine. Her father was directed to, and in part prepared for, the ministry by Rev. Dr. A. H. Kremer. When the present pastor took charge of the Bedford congregation he found among his parishioners the widow and children of Rev. Mr. Irvine. Miss Rebecca, who had enjoyed the Christian training of her widowed mother and of Rev. Mr. Heckerman, became a member of his first catechetical class and, together with her sister Blanche (Mrs. Kent of Everett), was confirmed, in 1872. So long as her mother lived she contributed to her support by her labors as teacher in the common schools, and in summer schools. She received a good preparation for the work to which she is now called, by her early struggles which she endured with a brave spirit. When our own Board issued a call for lady teachers, which resulted in the choice of the beloved Misses Ault and Poorbaugh, Miss Irvine responded to the call, rejoicing in the thought that she might thus find a field of labor in which the sacred calling of her revered father might be, in part, continued by his child. Disappointed at not receiving the call, she believed it the Divine purpose with regard to her, and with no vain regrets, continued her labors as teacher. The Board of Foreign Missions of the Reformed Church in America, having heard of her, through the late Dr. Johnston, corresponded with her pastor, who furnished them with such information as led to a correspondence with, and finally the selection of Miss Irvine as assistant teacher in the girls' school at Nagasaki.

Letters from Capt. S. S. Metzgar and Hon. S. L. Russel, of the School Board, and from Hon. John Cessna and John P. Reed, Esq., of the congregation in Bedford, bore good testimony to her ability and character, and were forwarded to the Board. Her examination was rigid, but she passed it well, sustaining the good opinion given of her by the above named gentlemen.

The greatest obstacle found by Miss Irvine to undertake the work was her tender regard and love for our church and her dislike to leave it. Her pastor advised her to recognize the call as from God, to remember that the Church of Christ is broader than any single denomination, and that when she would become acquainted with the history and genius of the Reformed Church of America she would find it worthy of her fullest love and admiration.

Miss Irvine has left Bedford finally. She will tarry for a brief time with her relatives and friends in this State, and will sail for Japan in September next. She will be attended by the good wishes and prayers of many of God's people, to which we add our own prayer that God our Heavenly Father may abundantly bless her with health, peace and usefulness. E. N. K.

The Return of the Senior Missionary and the Appointment of a New Secretary of the Board of Foreign Missions.

The friends of the cause of Foreign Missions in the Reformed Church will be pleased to learn that the Rev. A. R. Bartholomew has accepted the call of the Board to the Secretaryship made vacant by the death of Kev. Dr. T. S. Johnston. Brother Bartholomew will attend to the matters which the late Secretary had in charge, except the visiting of the churches in the interest of the Mission. He will, for the present, serve his pastoral charge, in connection with the performance of the duties of the Secretaryship, and, in consequence, will be unable to canvass among our congregations as was done by his predecessor. Correspondents will please address him at Pottsville, Pa.

The Rev. A. D. Gring, our Senior Missionary, after an absence of eight years in Japan, has returned on a furlough, with his family, for the purpose of recruiting their impaired health, and also with a view of his visiting the congregations in various parts of the Church in the interest of the Girls' School Buildings in Sendai, and also of the support of the Mission in general. It is requested that pastors and others invite him to their charges, and open the way for his important work without delay. His address is York, Pa. D. Van Horne, President.

Philadelphia, July 30th, 1887.

Where Does the Trouble Lie?

In the Messenger of July 20th, 1887, appeared an article by Rev. D. B. Shuey on the "Endowment of Wichita University," which speaks for itself. The affair is evidently not as it should be, and I am inclined to think that the fault lies in various directions. In the first place the pledges made at the Synod in West Philadelphia by individuals and Classes, or representatives of Classes, were not made to the authorities at Wichita but to the Synod, and no one had a right to send any money direct to Wichita, and the authorities at Wichita had no right to recognize money as coming from individual congregations or Classes, but only from the Treasurer of Synod. If the Treasurer had received official notice of the action of Synod and all money had been paid to him as it should have been, then he could have carried out the instruction of Synod. When I say that all money should have been paid to the Treasurer of Synod I do not mean that it ought to have been paid to him *directly*, but through the Treasurers of the respective Classes, for Synod does not deal with individuals but with Classes. The Treasurer of Synod should not be obliged to burden his report with credits to individual congregation, which leads to confusion, but it ought to appear in his report what each Classis paid, then if Synod finds that certain Classes have not paid a pro rata amount, and an apportionment is necessary, it will be easy to state what the respective Classes are to raise to make up the defi it. Just so again in the Classes; if the individual congregations, or charges, have credit in the Classical Treasurer's book for redeemed pledges, and any additional amount is to be raised, common fairness would require that said credits should be recognized. I know one Classis at least which instructed its Treasurer to borrow five hundred dollars and pay it promptly on the 1st of April to the Treasurer of Synod, and he did so. This appears in Bro. Shuey's article as money received from the Treasurer of Synod. So ought all the rest appear, except those pledges which were made directly to him, and which have nothing to do with the five thousand dollar pledge made by Synod. Suppose the Treasurer had borrowed the money and paid the pledge in full, and the congregations and ministers had afterwards sent their money to Wichita, to redeem their pledges, what then? Why it would have been necessary to return it to the parties, or send it to the Treasurer of Synod. It is a clear case that we are hampered in our work and that much of our trouble arises from the fact that we will not be Orderly.

Children's Day.

We would call the attention of pastors and superintendents of Sunday-schols to the fact that the dates for observing Children's Day, as fixed by the General Synod, during the Fall of the year, are the first and second Sundays in September (4th and 11th). Some churches have already observed it for this year on the other dates, viz., first and second Sundays in June. By far the greater number have deferred doing so until the month of September. It is desirable to have an appropriate service for the occasion, so that the day may be spent with profit to all, especially to the children of the Church. We are glad to be able to offer a Service whose title is sufficient to show that it aims to instruct children and leave valuable lessons for them to heed and profit by. It is prepared by one who is possessed with ability to prepare a Service appropriate to the day in every respect, and is devoted to the interests of the children.

Sample copies have been sent to the pastors. For prices see advertisement in another column. F.

Installation Services.

On Sunday, July 10th, Rev. J. W. Alspach was installed pastor of the Everett charge, by a committee of Juniata Classis. Rev. I. N. Peightel preached an able sermon on the duties of the minister to his flock, and the duties of the congregation to their pastor. The sermon was well prepared and forcibly preached. The solemn truths presented were enforced by striking and beautiful illustrations. It was a treat to the mind as well as to the soul.

The installation service was conducted by the writer.

Bro. Alspach has an interesting field of labor, but not an "easy field." Two country congregations demand a large portion of his time, while the intelligence of the community is such as to require from him attention to his labors in the study.

The Methodist congregation, the most flourishing of that denomination in the county, is able to command the best talent in the Conference and to give their pastor such a support as relieves him of many of the perplexities and cares to which our pastor is subject.

So far as competition enters into the ministerial calling, the Reformed pastor must compete, in pulpit and pastoral ability, with talented and comfortably supported men, without the power to indulge in current literature or a reasonably well equipped library, with the additional necessity of applying himself to the financial problem of reducing his expenses to the small support assured him. This is the case with many of our most faithful and earnest pastors.

Thus far our ministry have not only been successful in the field, but have sustained themselves creditably in the community, and Bro. Alspach sustains well the reputation made for our ministry by his predecessors. He brings to the charge additional strength in the members of his family who are active co-laborers in the congregation.

We have faith in the future of Everett. It has passed through severe financial trials, greatly exaggerated by the public press, but it is favorably located for business and is blessed with a number of public-spirited and enterprising citizens.

We trust the Reformed people will rally to the support of their pastor, and provide more liberally for his temporal support. His labors and talent justly deserve this.

E. N. K.

Crystal Wedding.

On Thursday last, July 21st, Rev. J. E. Freeman, of Weissport, celebrated the fifteenth anniversary of his wedding. The day was made the occasion for a happy meeting of pastor and people, together with friends in general. Many guests from his extended and mostly country charge, in friendly company with many from sister denominations, assembled at the home of the pastor in spite of heavy rain and mud. Glassware of every description, to commemorate the crystal wedding, and good things to eat were brought in abundance by the guests. A room of carpet and a lounge were the gift of his Weissport congregation. Nor was money in cash forgotten. Love and happiness were in the hearts and faces of all. The guests, about one hundred and twenty-five, enjoyed the refreshment they brought and the happiness of pastor and wife.

Appropriate ceremonies for the occasion were performed at 6 P. M. The couple expressed their gratitude to God for past favors, reiterated their marriage vows and hope for the Lord's future favors. May they long enjoy God's blessings. G. W. S.

Resolutions.

At a meeting of the joint consistory of the East Vincent Reformed church and First Reformed church, of Spring City, Pa., held in the lecture-room of the latter, on Wednesday afternoon, the 13th inst., the following preamble and resolutions were adopted:

Whereas, Our pastor, the Rev. D. W. Ebbert, has received a call from the Trinity Reformed church, of Dayton, Ohio, and for the purpose of accepting the same has tendered his resignation as pastor of this charge; and

Whereas, We all realize that none but a selfish interest can prompt us to retain him, when a broader field with nobler opportunities is opened to him; therefore, be it

Resolved, That we accept the resignation which severs our relation as pastor and people with feelings of heartfelt sadness.

Resolved, That the six years of faithful service rendered by him to this charge, have been greatly blessed in upbuilding our church, increasing its membership, and creating feelings of Christian fellowship and good will in other denominations.

Resolved, That for his ministering to the temporal wants of the poor, and the spiritual needs of all; for the tender solicitude and earnest sympathy which have always brought him to the bedside of the sick and dying; for his exertions to ameliorate the condition of suffering humanity at all times, and under all circumstances, the members of this charge owe him a debt of gratitude which they can never repay.

Resolved, That in parting, our kindest wishes will ever attend him, and that we recommend him to the people to which he is to minister, as one worthy their full confidence and high esteem.

F. R. Bossert,
James Rogers,
Joseph Keeley,
A. Hoffman,
C. Brown,
Committee.

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Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Paradise Charge.—Rev. Geo. S. Sorber, pastor. Communion services were held in Watsontown congregation June 22d. Additions—confirmation 2, certificate and renewal 5. Communion services in McEwensville congregation July 19th. Additions—certificate 2. Children's Day was observed with profit in all of the congregations of the charge.

Hazelton.—On Thursday evening, the 21st ult., the English Reformed people of Hazelton met in the hall of the Young Men's Christian Association for the purpose of forming a temporary organization, that they might become more closely united in Christian work, and be able to transact such items of business as might from time to time present themselves until permanent congregational organization. To effect this latter object a special meeting of the Wyoming (new) Classis will be necessary.

The meeting was opened in the usual form,

Continued on 8th Page.

A NEW CHILDREN'S DAY SERVICE.

We offer to Pastors and Superintendents of Sunday Schools a new Service for use on Children's Day, which will occur next on the first and second Sundays (4th and 11th) of September. It is entitled,

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It is a superior service, and is well arranged—composed of selections, responses, and hymns with music.

Sample copies, 5 cts.; 100 copies, $4.00.

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Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
Muslin,	**.75**
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
100 "	**2.00**
300 "	**5.00**
Directory of Worship, Muslin,	**.50**
Imitation Morocco,	**1.00**
Young Parson,	**1.25**

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Wayside Gleanings, by Rev. B. Bausman, D. D., former price, $1.25,	**.60**
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TUNES FOR WORSHIP,

BY:
HENRY SCHWING.

This book, just issued, contains a selection of Tunes for use in Worship, selected and arranged with great care, and from foreign and domestic sources. Choirs and congregations will find it a great help to them in securing tunes of a devotional character for hymns used in the worship of the Sanctuary. Professor Henry Schwing has had long experience as an organist in one of the principal M. E. Churches in Baltimore, and has devoted great study and attention to harmonization.

The publishers feel safe in saying that this collection will meet a felt want in sacred music, and that it will also bear reasonable criticism.

Whilst it is specially adapted to

HYMNS for the REFORMED CHURCH,

it can also be used by any one desiring a superior collection of tunes.

It is published in two styles of binding at the following prices:

Boards, 50 cts., retail.
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Liberal discount to the Trade.

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Miscellaneous.

After.

After the shower, the tranquil sun ;
Silver stars when the day is done.
After the snow, the emerald leaves ;
After the harvest, golden sheaves.
After the clouds, the violet sky ;
Quiet woods when the wind goes by.
After the tempest, the lull of waves ;
After the battle, peaceful graves.
After the knell, the wedding bells ;
Joyful greetings from sad farewells.
After the bud, the radiant rose ;
After our weeping, sweet repose.
After the burden, the blissful meed ;
After the furrow, the waking seed.
After the flight, the downy nest ;
Over the shadowy river—rest.

Selections.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

True Hope is swift, and flies with swallow's wings ;
Kings she makes gods, and meaner creatures, kings.
—*Shakspeare.*

So great a happiness do I esteem it to be loved, that I really fancy every blessing, both from gods and men, ready to descend spontaneously upon him who is loved.—*Xenophon.*

Perhaps a man never fully comprehends a woman's need of expressing herself, and of leaning on somebody. She can endure anything but to endure alone. She is able to accept any pain but the denial of sympathy.—*Arlo Bates.*

Tell me not of to-morrow—calm
In His great hand I would abide,
Who fills my present hour with balm,
And trust, whate'er betide.
—*Henry Alford.*

Personal.

Cardinal Newman is about to publish a volume of autobiographical reminiscences.

Professor Tyndall, who recently avowed himself a Coercionist, is an Irishman by birth. He was born in County Carlow in 1820.

Miss Mary Byord, of Michigan University, has been called to Smith College from Carlton College to take charge of the Department in Astronomy.

Prince Bismarck is the most decorated man in Europe. Should he ever appear wearing insignia of all the orders conferred on him, he would resemble an Oriental prince.

Professor Huxley is making a most determined effort to secure the establishment of a national association for the promotion of technical and commercial education in England.

Miss Ovington, of Brooklyn, who is to marry Captain Nathan Appleton, of Boston, early in the coming winter, has made an enviable reputation as a photographer. She is now at Ems, where she has attracted the attention of Emperor William. The aged monarch has promised to sit for his picture before Miss Ovington's camera.

"Prince Ferdinand of Saxe-Coburg," says the London Graphic, "who was recently elected to the Bulgarian throne, is said to resemble the Prince Consort in his youthful days. He is a handsome young man of twenty-six, with dark eyes, a fine aquiline nose, and somewhat haughty bearing. The Prince speaks well and is fond of science, art and letters."

Science and Art.

The eclipse of the sun which took place on the 18th of this month was observed in Japan by an expedition sent out by the United States Government, under the direction of Professor David P. Todd of Amherst. Another party of Americans, under the supervision of Professor Charles A. Young of Princeton, took observations in Russia.

The French Academy of Arts has granted the biennial prize of 20,000 francs to M. Mercie, the sculptor. He is known by the Gloria Victis and the Genius of Art surmounting the entrances to the Place du Carrousel, the monuments to Louis Philippe and Marie Amelie, and of the Duchesse d'Orleans now in the mausoleum chapel of Dreux, and by the monument which is above the grave of Michelet in Pere Lachaise.

RIVALING THE TELEPHONE.—At Fernbank, ten miles from Cincinnati, is the workshop and laboratory of Harry B. Cox, a young electrician, who, though known to but few, is attracting the notice of scientists and electricians in this country and Europe by his inventions, in which he is as prolific and ingenious as Edison. His latest device is a trumpet to be used for telephoning at sea, on which he has been at work for some months. The invention is the outgrowth of his discovery of the great distance an echoed or reverberated sound will carry, and the discovery that speaking trumpets, if made to give the same fundamental note would vibrate and produce the phenomenon known in acoustics as "sympathy." With this trumpet conversation in an ordinary tone of voice was carried on between parties four and a quarter miles apart. People sitting at their windows or on their porches a mile away conversing in an ordinary tone could be distinctly heard, and in two instances they were told the nature of their conversation and admitted that such had taken place. By listening to the whistle, and tracing it to and beyond Fernbank to Lawrenceburg, Ind., it was found that the instrument has a well-defined range of twenty-six miles, that is, a loud sound like a locomotive whistle or the rumbling of a train can be distinctly heard at a distance of thirteen miles in every direction. Conversation was readily carried on between two men on high hills on opposite sides of the Ohio River, about four and a half miles apart. Tests made on the water showed that the trumpet was even more available than on land. The instrument will be patented as soon as perfected. A name has not been chosen for it. Mr. Cox has a great many other curious and valuable devices, both electrical and mechanical, but none as curious as his sea telephone.

Items of Interest.

Nearly 500,000 singing birds are imported into the United States every year.

The house in Washington in which Payne attempted to murder Secretary Seward at the time of Lincoln's assassination is now offered for sale. It has long been used as the head-quarters of the Commissary-General.

Wooden shoes for children have been introduced with some success in London. They are so cheap that they cannot be pawned, as leather shoes frequently are, by the parents of many poor children to whom they are given by charitable people.

On the 21st of April, on the occasion of an anniversary of the founding of Rome, the municipality of the Eternal City inaugurated a monument in honor of Galileo, consisting of a column erected opposite the palace of the French embassy, wherein the illustrious astronomer was imprisoned in 1632. The column bears the following inscription in Italian: "In the neighboring palace, belonging at the time to the Medicis, was imprisoned Galileo, who was guilty of having seen the earth revolve around the sun. S. P. Q. R., MDCCCLXXXVII."

Recently published statistics show that the average population per square kilometer of land is, in Europe 35, in Asia 19, in Africa 7, in America 2, in Australia 0·5. For the different European countries the average population per kilometer is as follows: Saxony 212, Belgium 198, Holland 131, Great Britain and Ireland 110, Italy 104, Germany 87, Prussia 81, Austria (cisleithania) 77, France 72, Switzerland 72, Bavaria 71, Russian Poland 58, Denmark 53, Hungary 51, Portugal 51, Roumania 41, Servia 40, Spain 34, Greece 31, Bulgaria 31, Turkey 27, Bosnia 26, Russia (exclusive of Poland) 16, Sweden 10, and Norway 6.

The Trustees and Faculty of the University of Pennsylvania have approved a plan for distinct styles of dress to be worn by the students of the different grades and departments of the institution. The costumes proposed are thus indicated: "With the black gown as a basis, undergraduates will be distinguished by a silk cord of proper color along the margin of the gown's yoke; bachelors by the color of the yoke itself, and masters and doctors by a narrow band down the front of the gown. The distinction between different departments will be accomplished by a scheme of colors thus arrayed: In the college department art students will be marked with dark blue; philosophical with medium, and scientific with light blue; law students purple, medical crimson, dental pink, veterinary cardinal, and divinity students black." Whereupon the Lutheran remarks: "These costumes will please the boys, and if they should wear them at their next 'bowl fight' or kicking contest, the rags and tatters left would be 'a sight for to see!'" Such toggery arrangements are altogether un-American and ridiculous.

Useful Hints and Recipes.

To clean bottles, put into the bottle some kernels of corn, a tablespoonful of ashes, pour it half full of water, and, after a vigorous shaking and rinsing, you will find the bottle as good as new. Some use shot for the same purpose, but there is danger of breaking the glass. It is said that egg shells will scour off the sediment that often coats the side of vinegar cruets.

DUCKLING POT ROAST.—This is a very good way to cook this very acceptable bird. Put into a shallow crock a thin strip of bacon and a tablespoonful of mixed whole spice. Clean and truss two ducklings, put them in a crock, and add hot water or soup-stock enough to come up half-way on the birds. Then add a sprig of celery and two of parsley; place a narrow strip of bacon over each bird; cover close, and set the crock in a moderate oven, where the birds will cook slowly two hours. Remove the ducklings, strain the sauce, and reduce it one-third by boiling; thicken with a dash of brown flour; simmer fifteen minutes; add a teaspoonful of lemon juice, and serve with the duck. A small quantity of the sauce may be boiled down until thick as cream—this is called glaze—it is brushed over the bird before serving.

HAMBURG STEAK.—Take one pound of very finely chopped or scraped round or rump steak. If you do not care to scrape it free from sinews, ask the butcher to do it for you. Put in a frying-pan an ounce of butter; add a teaspoonful of minced onion, and fry it a delicate brown. Now shape the steak in a round form, about an inch and a half thick, and fry it in the same pan with the onion; when done add salt and a pinch of cayenne. Meat prepared in this form is always more digestible than solid steak, and the ways of serving it are quite numerous. Some like it raw, highly seasoned with finely-chopped raw onion and parsley, cayenne, salt, and the yelk of a raw egg. Others eat it very rare, and some insist on cooking it almost as dry as chips. In our opinion it is best cooked about "medium," and a poached egg placed on top of it is quite acceptable.

Farm and Garden.

String beans may still be planted for a late supply, as the vines grow quickly and bear well during the warm weather.

Turkeys in the tobacco-field will do efficient service ridding the plants of the green-worms that usually do damage every season.

Early rising, with the work done in part before the heat of the day, and a good rest at noon, will save the horses during the warm days.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE HIDDEN WAY ACROSS THE THRESHOLD, or, The Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in every Man to open the Temple of the Soul and learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult phrases as possible. By J. C. Street, A. B. N. Boston: Lee & Shepard. 1888. Pp. 587. Price $3.50.

We have given the full title without the accompanying mystic symbol of this strange book, that the reader may judge from it its general character. The author, it seems, is a Fellow of the order of S. S. S., and of the Brotherhood of z. z. s. s. z. z., whatever that means to initiated ears. He writes as "a student and medium for occult forces," who has had "intercourse with the Adepts of many lands, and the Dervishes and Lamas of the East." His purpose is to disclose hidden things and phenomena which the spiritual philosophy has scarcely touched and which still remain to be explained, "to enlighten those who are unfamiliar with the hidden ways of Nature's occult forces, and to point out the most accessible pathways to hold communion with the Immortals." If you can take his word for it, he writes by inspiration. "The glow that guides our pen," he tells us, "gleams down from a higher font of illumination—that of Spirit—and the Divinity that stirs within us, and from departed souls now in heaven." The result is a mystic philosophy which will strike most readers, we apprehend, as at least unintelligible, if not indeed absolutely nonsensical. We fear the author is mistaken when he supposes that he has "the promise and full assurance from the Angel world that a few men and women and whole legions of Angels will appreciate the effort." Still, it must be admitted that the moral tone of this book, unlike the generality of books of its class, seems to be pure.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. With illustrations. Vol. I. A to America. New York: John B. Alden, Publisher. 1887. Pp. 630.

A somewhat careful examination of this volume has given us a very favorable impression of its value and afforded the assurance that the Manifold Cyclopedia, of which this is the first installment, will fulfil and more than fulfil the large promises made by the publisher in his prospectus. Its neat appearance with its gilt back and marbled edges at once strikes the eye. The paper is good, the type clear and the binding durable. And then, the form and size make it convenient to handle, and the lettering on the back of each volume, indicating the titles it contains enables one to consult it with ease. The mechanical execution of the work is all that could be desired. Turning from its exterior to its contents, we are equally well pleased. Its aim is: "To present a survey of the entire circle of knowledge, whether of words or of things, thus combining the characteristics of a Cyclopedia and a Dictionary, including in its vocabulary every word which has any claim to a place in the English language." It is a popular work of reference on all subjects connected with history, biography, science, literature, philosophy and art, in short, the whole field of knowledge—a work to be consulted by the many, not simply by the learned few, and one which is especially adapted to the wants of American readers. Its plan, successfully executed, of combining Dictionary and Cyclopedia, is much to be commended and adds greatly to its utility as a book for the people. In opening it we are first of all struck with its marvellous compactness. It is truly "multum in parvo," compressing a large amount of information within a few lines. The pronunciation and accentuation of each word are first given; then its etymology is fully traced out; and this is followed by a concise, clear and accurate definition as well as by its various synonyms. The material of the work is derived from the best existing sources and brought abreast with the latest researches. In a work of this kind very much depends on its accuracy. It would be vain indeed to expect, especially in a first edition, an absolute exemption from all mistakes; but our examination of this volume has led us to believe that it is remarkably free from damaging errors. Such mistakes as we have detected can for the most part be readily corrected by the thoughtful reader himself. And as to the price—that is the marvel of marvels. The work will consist of about thirty volumes, each comprising about 640 pages; and yet $7.80 received before August 1st, 1887, will be accepted in full for the entire work in cloth, or $10.80 for the same bound in half morocco. It is almost incredible, yet Mr. Alden has hitherto made good his promises. We heartily commend the work to all who want a good Cyclopedia and a good Dictionary in one at an inconceivably low rate.

LIBRARY MAGAZINE.—Many of our readers may not be aware that Mr. Alden is issuing a magazine which furnishes the best current English literature at the remarkably low price of $1 a year. It can be had either weekly or monthly, though the monthly is to be preferred. It is an eclectic comprising selections from the English quarterlies and monthly magazines. The selections are judiciously made and afford profitable as well as entertaining reading.

THE NOVELIST LIBRARY.—This is another of Mr. Alden's enterprises. It proposes to furnish at merely nominal prices a high class of fiction, consisting of works that are already famous or are certain to secure a world-wide fame. They are always published complete and unabridged. The following have already been issued: "Prince Otto; A Romance." By Robert Louis Stevenson. Paper covers, 5 cents, postpaid; cloth, 15 cts. Postage, 4 cents.

"King Solomon's Mines." By H. Rider Haggard. Paper cover, 5 cents, postpaid; cloth, 15 cents. Postage, 4 cents.

"Zenobia; or The Fall of Palmyra." By William Ware. Paper covers, 10 cents, postpaid; cloth, 25 cents. Postage, 7 cents.

THE MAGAZINE OF AMERICAN HISTORY for August comes to the front, as usual, with charming and instructive articles. There is not a dull page in the number. The leading paper will attract all readers, irrespective of historic or antiquarian tastes. It is an account of the "Presentation of the Arctic Ship Resolute to the Queen of England by the President of the United States," in the year 1856, written by Dr. Fessenden N. Otis, secretary of the Expedition. It includes important information on many points concerning Arctic explorations, together with the story in detail of the finding of the Resolute as it drifted on the iceberg to which it was frozen, and the succession of events that culminated with the gift to the Queen. The presentation scene is given not only in the graphic language of an eye-witness, but through an exact copy of the famous historic painting in Sydenham Palace, made at the time by direction of the Queen from instantaneous photographs and careful portrait studies. "The First Newspaper West of the Alleghanies" is the second article, from the pen of the accomplished Kentucky writer, William Henry Perrin, and it is admirably illustrated. A shorter paper is "The 'Latrobe Corn-Stalk Columns' in the Capitol at Washington," by Eugene Ashton; this is followed by one of the ablest studies of the season, in "The Origin of the Federal Constitution," by Professor Francis N. Thorpe, of the University of Pennsylvania—a study which no teacher or pupil can afford to miss. "Indian Land Grants in Western Massachusetts," by Mr. E. W. B. Canning, of Stockbridge, is excellent. The Editor adds a pleasant chapter, "A Love Romance in History;" and Judge William A. Wood contributes an engaging sketch of "Lafayette's Visit to Missouri."

Subscription price, $5 00 a year in advance. Published at 743 Broadway, New York City.

The August number of LIPPINCOTT'S MONTHLY MAGAZINE opens with a charming romance by Sidney Luska, entitled "A Land of Love." The name is explained by the quotation on the title-page.

"'Tis thus that an ardent youngster makes
The Latin Quarter a land of love,"

the scene being laid among the American residents of the Latin Quarter in Paris. The story is healthy in tone, and full of a breezy, vivacious picturesqueness. A powerful short story, entitled "Life for Life," is contributed by H. H. Boyesen. Edgar Fawcett has a pleasant paper on "Ouida," whom he praises as a fine and original genius. Arthur Edmands Jenks, of the class of '88, gives an entertaining picture of "Social Life at Yale." Louise Imogen Guiney writes a humorous little essay on "Bed." Mrs. Bloomfield Moore, who is one of the principal financial backers of the inventor Keely, writes on "Keely Motor Secret." The sensational article of the number, "Is the Base-Ball Player a Chattel?" is contributed by John Montgomery Ward, captain of the New York Ball Club, and is a vigorous attack on the methods of the League and the Association in reserving, selling, and loaning players. Mr. Ward, in plain, simple, forcible language, calls public attention to the abuses to which these methods are liable to lead and have in fact led. The poems of the number are contributed by Edith M. Thomas, Wm. H. Hayne, F. D. Stickney, Kate Putnam Osgood, and Kate Vannah.

The "Midsummer" character of the August CENTURY is marked by the opening article, "Snubbin' thro' Jersey," the first of two holiday papers written and illustrated by a group of artists who went last summer on a voyage over the raging Delaware and Raritan canal. Mrs. Julia Ward Howe's portrait is the frontispiece, accompanying a note by herself concerning the origin of the "Battle Hymn of the Republic," appended to an article by Brander Matthews on "The Songs of War." "The Education of the Blind" will be discussed in a series of Open Letters. Joel Chandler Harris's new serial story, "Azalia," illustrated by Kemble, is also begun. An alleged "Piece of a Comet," natural size, is pictured. The principal feature of the "Lincoln Life" will be the account of Lincoln's famous Cooper Institute speech, which was an important though unintentional step in the direction of his Presidency. General Joseph E. Johnston gives an inside view of his campaign in "Opposing Sherman's Advance to Atlanta." Among the several interesting contributions to the "Memoranda on the Civil War" is a letter from General Grant, hitherto unpublished, in which he gives his reasons for according liberal terms to the Vicksburg garrison. One of Edward Atkinson's most valuable, suggestive, and timely economical papers is given also. It is entitled "Low Prices, High Wages, Small Profits: What Makes Them?" General Greely, of Arctic fame, and now the Chief of the Weather Bureau, has a narrative entitled "Our Kivigtok; an Episode of the Lady Franklin Bay Expedition."

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending July 23rd and 30th contain Count Vitzthum's Reminiscences of St. Petersburg and London, Edinburgh Review; Madame Mohl, Westminster; Old and New Oxford, and Postal Communication, Past and Present, National; Leopardi, and Benacus, Macmillan's Magazine; The Royal Caste, and The Jubilee, Spectator; Queens in Procession, and The Jubilee, Saturday Review; On the Pernicious Influence of Good Books, and A Queen and her Minister, St. James's Gazette; Childish Things, Chambers' Journal; Lighthouse Work in the United Kingdom, Nature; Indian Swords and Swordsmen, English Mechanic; with instalments of "Richard Cable," "Nina," "Major and Minor," and "A Bargie's Sweetheart," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

Married.

At Emlenton, Pa., July 12th, 1887, by Rev. J. F. Mackley, M.D., Mr. S. Newton Sloan, of Emlenton, to Miss Marie Kreis, daughter of Elder S. Kreis, of the same place.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—In Shippensburg, Pa., on the morning of June 16th, 1887, Mrs. Agnes, wife of Elder George Dice, in the 51st year of her age.

Mrs. Dice was born Thompson, near Scotland, Franklin county, Pa., on November 21st, 1836. Her parents were members of the Covenanter Presbyterian Church, and the daughter Agnes received a Christian training from infancy. At an early age she became a member of the church of her fathers, and upon her marriage in April, 1859, she joined the Reformed church, and from that time until her death, she lived a consistent Christian life, always earnest and zealous in all her Christian duties. For nearly two years she has been an afflicted sufferer, being deprived of the privilege of attending the services of God's house for most of that time—and yet, with a commendable Christian heroism, she bore these afflictions which God had sent upon her, biding her time until the Master should call.

The hopes of the future bliss which she felt sure was laid up for her, counterbalanced all her earthly sufferings. Her faith in her Lord was strong, and she fully believed that the resurrection of Jesus Christ from the dead was a sure pledge of her resurrection; —and as He ascended to power and authority at a Father's throne—so would she rise and ascend to joys celestial amid the glories of heaven. While she lived, and while she suffered, through all the distresses and afflictions that were her lot to bear, there was not a murmur, not a calling in question the dealings of God; but a firm and ever abiding trust in the Lord Jesus Christ. She looked for and sought comfort from above. She fully realized her dependence upon God, and was happy in the thought that she could say, "The Lord is my Shepherd—I shall not want." By Him, in her secret meditations, she was brought to lie down in green pastures, and led beside the still waters. She feared not, because she had faith in Christ, to go down into the dark valley and shadow of death, for she knew that God was with her; and that by His rod she would be protected, and that by His staff she would be led.

So, too, during her illness, the beautiful hymn of Charlotte Elliott:

"Just as I am,—without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee—
O Lamb of God, I come!"

was a precious hymn to her, bringing sweetest comfort and consolation to her weary and wearied soul.

The funeral services were held at the residence of her husband, and conducted by her pastor, assisted by Rev. J. M. Mickley of the Zion's Reformed church, near Newberg, and the Brethren McCarroll, Eyer, Shoop, and Hutzler, pastors of the different churches of the town. The remarks of the pastor, on the sad occasion, were based on the words of *St. Paul, to the Christians at Thessalonica*—"*I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, as those without hope.*"

May God, in His wisdom and mercy, sanctify these bereavements, this being the second during the present year, a loving and loved daughter having died in February, to the afflicted household, and comfort them by His grace, while they live; and give them, at last, an abundant entrance into His kingdom and a glorious reunion with those who, through faith and patience have overcome the world, and have gone before, is our prayer. J. D. M.

DIED.—On Wednesday, June 29th, 1887, at the residence of her parents, in Philadelphia, Miss May Bahl, in the 19th year of her age.

She was the daughter of C. H. Bahl, M.D., and Hannah, his wife; one child, a son Charles, only surviving. She had been confined to her home since last February, with disease of the heart, and during the interval had suffered greatly, but was resigned to God's will, and frequently expressed her willingness to go whenever the Lord should summon her away.

She was received into full communion with the First Reformed church, at 10th and Wallace streets, April 5th, 1885, remaining a devoted member to the end. She was a favorite in the wide circle of friends and relatives with whom she was accustomed to associate. Of a lively and most companionable disposition, endowed with attractive and pleasing qualities, reared with the greatest care and tenderness by her devoted parents, she is greatly missed, and her absence is, indeed, a sore affliction. But what is our loss is her eternal gain; she is at rest, and is safe in the better land. Her funeral was largely attended at the family residence, on July 5th. Interment in Mt. Vernon Cemetery. The writer was assisted in the services by Rev. J. L. Sibole, of St. Luke's Lutheran church. D. V. H.

DIED.—On Monday, July 4th, 1887, in the city of Philadelphia, Mr. John Keiper.

The deceased was born in Dauphin county, Pa., February 17th, 1842, and was consequently in the 46th year of his age. He was baptized in infancy by the Rev. J. A. Leis, and received into full communion with the church, on profession of his faith, and by the rite of confirmation, by Rev. N. E. Bressler.

About the year 1872, he removed from his native place, Elizabethville, and engaged in mercantile pursuits in Philadelphia. At the same time he connected himself with the First Reformed church, and for many years served in the office of Secretary of the Board of Corporation, of which body he was, for a long time, an efficient member. The deceased was widely known in the Reformed church as of an exceedingly liberal disposition. He not only aided individuals who were starting in business, and struggling churches also, but in his will has bequeathed some two thousand dollars to Ursinus College, besides remembering other benevolent interests.

His funeral took place in the Reformed church at Elizabethville, on July the 8th. The writer was assisted in the services by Rev. J. Kuhn, pastor, Rev. J. Hillpot, of the Lutheran, and Rev. A. Lehman, of the United Brethren churches. The deceased never married, and leaves a brother and sister and other relatives to mourn his loss. They have the sympathy of his many friends. D. V. H.

Religious Intelligence.

Home.

The Bishops of the Methodist Episcopal Church, South, have issued an address setting forth the urgent need of more money for the foreign mission work, and suggesting that the week beginning August 8th be observed as a week of prayer for the cause of missions and of liberal giving.

The Schwenkfieldians, followers of Casper Schwenkfield, are now reduced to a little band of not over 200 in this country. The Schwenkfieldians were driven out of Silesia, in 1734, by severe persecution. The remnant live in Montgomery County, Pa. The sect has long been extinct in Europe.

The predestination question is still a burning question in some of the Lutheran Synods. The Norwegian Synod, at its session last month, voted two to one in accordance with "Missouri" views, which are, in brief, that predestination is not conditioned on foresight of faith in the individual. The majority or "Missouri" party condemn the minority for establishing a new seminary at Northfield, Minn.

The trustees of the Purcell creditors have filed another report at Cincinnati. It shows total receipts since January 4, 1886, $90,000; paid creditors, $56,000; paid for expenses and incidentals, $17,000; leaving balance on hand of above, $19,500. The entire debt of the two estates of Archbishop John B. and Father Edward Purcell is reported at $3,729,331, and the number of creditors' claims is 3,196. Churches have contributed in addition to the above $30,624 in small sums to indigent creditors of the Purcells.

A union of Methodists was held at Pen Mar, Md., July 20th, when about 500 persons participated in the exercises. New York, New Jersey, Pennsylvania, Virginia, West Virginia, Maryland and the District of Columbia are represented. Right Rev. Bishop Andrews presided and made an address on "Some Leading Characteristics of Methodism." Rev. Dr. H. A. Baltz, of Drew Theological Seminary, spoke on "Methodism and Education." Rev. Dr. J. A. McCauley, president of Dickinson College, spoke on the work of that institution, and Rev. G. E. Elliott, of Washington, on "Methodism and Reform."

The last three annual reports of the American Sunday-school Union show that since 1884, it has brought 185,034 children into 4,947 new Sunday-schools. It also aided 4,825 other schools, which have 46,774 teachers and 515,714 scholars—so that in these three years it reached 9,872 communities and Sunday-schools, and 700,748 children and youth, and then reaided and revisited these schools 9,245 times, besides making 92,584 visits to families, supplying 45,019 destitute persons with the Scriptures and holding 27,247 religious meetings. There is great need for more of just such work in our country, as is evident from the fact that according to the International Secretary's report there are but 6,748,961 children and youth of school age in all our Sunday-schools, while there are at least 9,000,000 more children of that age in our country, and very likely most of them attend

Foreign.

The Chautauqua Assembly has purchased a fine grove on the shore of the lake directly south of the present Assembly grounds for $10 000. It contains thirty-five acres, and has a glen and rivulet.

From all appearances it would seem evident that the much talked of union between the two native Protestant churches of Italy, the Waldensians and the Free Church, will not be consummated. The two parties cannot agree on the name of the one united Church. The Waldensians demand that it should be called "Evangelical Waldensian Church;" the others demand "Evangelical Church of Italy" ("*Chiesa Evangelica d' Italia*").

The Rev. George Muller, founder of the Bristol Orphanage, has just returned to England from a tour around the world, occupying ten years, during which time he traveled over 130,000 miles in the United States, New Zealand, Australia, the Malayan Peninsula, China, Japan and Europe. Mr. Muller is now eighty two years of age, and is reported to be in splendid condition. His united congregations during the tour amount to over a million persons.

The Methodist Episcopal Church in India has recently divided its missions into three conferences: the North India, the South India, and the Bengal. The three conferences have about 150 preachers and 7,000 members, English and native. This Church began work in India in 1857. The bulk of the work is native, and draws from America about 450,000 rupees annually. A larger number of new missionaries has entered the work during the last year than ever before in the same length of time.

The Berlin Missionary Society, whose fields of labor are South Africa and China, assembled on June 7th, in order to hear the annual report of Director Wangemann. He reported 1,739 baptisms, increasing the total number of converts to 17,770, but found occasion to complain of the Methodists, who exert themselves in shaking the confidence of the converts in their Lutheran pastors, of the Jesuits who openly proselytize, and lastly (a noble company!) of the drunken English settlers in Bassutoland. The Bassuts, a very intelligent and vigorous race of South African blacks, number at present 400,000, 25,000 of whom have become Christians in consequence of the labors of the Berlin and Hermannsburg missionaries.

Here is a nice mediæval story from Sicily. The priest of the village of Canicatti a Sunday or two ago preached a sermon upon the terrors of the Inferno, and in the midst of his discourse he suddenly stopped and exclaimed in tragical tones, "Ecco il diavolo!" And there, sure enough, was seen standing near the pulpit a very fierce-looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the superstitious congregation, and in the struggle to reach the doors many women were injured, while others became ill from sheer fright. The judicial inquiry which at once followed plucked the heart out of the mystery. The priest, thinking to give "actuality" to his sermon, had got up one of his acolytes in the semblance of the devil of tradition. The father cannot be very well satisfied with the success of his experiment, one result of which is that he is likely to be sent to prison.

An article in the London Catholic *Tablet*, presumably by Cardinal Manning, gives a survey of Catholicism in England during the reign of Queen Victoria. Among Acts of Parliament and executive measures of the Government for the relief of Catholics, are mentioned the following: "The appointment of Catholic chaplains in the army and navy and to prisons; the abolition of oaths offensive to Catholics; the greater facilities given to Catholics in work-houses for the practice of their religion; the establishment or encouragement, by subsidies, of reformatory and industrial schools; and the repeal of many of the obsolete penal laws." At the beginning of the Queen's reign Catholics, except perhaps in three or four towns, counted for next to nothing at an election; now their votes are eagerly sought for in many places by both parties in the state. In 1837 there was no Catholic admiral in the service. Since then there have been several.

"There were some colonels in the army, but I do not remember one general. During the present reign several generals have distinguished themselves. On the bench and at the bar Catholics have been eminently successful. Not to allude to the state of things at the beginning of the reign, about ten years after its commencement, I heard the late Mr. Justice Shea say that though his religion had never hindered his progress at the bar, he felt that it would prevent his ever being raised to the bench. There have now been three Catholic judges on the bench."

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There was a decrease of $16,852,725.17 in the public debt for June. The treasury statement for July 1st gives the net amount of the public debt as $1,279,428,737—a decrease of $109,707,646 for the fiscal year just ended.

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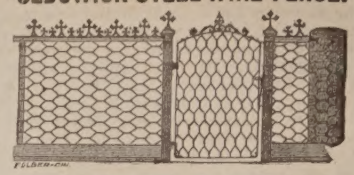
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and Mr. Aaron Noll leading in prayer. After the adoption of resolutions designed to unite the members and to guide in business transactions, the following officers were elected to represent the society until a congregation be organized: M. F. Koenig, president; Frank Eroh, vice-president; F. H. Bond, secretary; G. S. Bachman, assistant secretary; A. S. Mann, treasurer. A committee, consisting of Peter J. Schaffer, Henry B. Leffler and Wm. B. Leiser, was then appointed to secure a place for holding services. For three successive Sundays, services were held in the Y. M. C. A. Hall. This is a pleasant room, in the centre of the town, but being on the third story with two long flights of stairs leading to it, makes it difficult of access for persons advanced in years or in delicate health.

At the meeting, forty-two members of the Reformed church joined the society. The people, as is usually the case in a beginning of this kind, are not wealthy, and in order that this work may be pushed forward whilst the interest is awakened, the church must lend a helping hand. A. N.

Mt. Ætna.—The St. John's Reformed Sunday-school of Mt. Ætna, Berks county, Pa., held its third annual anniversary on the 24th ult. The afternoon session opened with an introductory service conducted by the pastor, Rev. L. D. Stambaugh. The programme consisted of music and two addresses. The first one was delivered by Mr. Isaac C. Fisher, of Ursinus College, Collegeville, Pa., and the second by the pastor. Both addresses were well received.

The principal feature of the evening's programme were the two exercises conducted by Supt. Beekey. But above all the addresses for the evening must not be forgotten. President Schaeffer, of Palatinate College, spoke in the English, and Rev. H. J. Welker of Stouchsburg, in the German language.

The music was furnished by the school and by the newly organized choir. The superintendent's report showed that the total attendance of scholars for the year was 160; average 100. Whole number of teachers and officers, 23. No deaths occurred. The Sunday school is in a flourishing condition under the superintendency of Mr. Samuel Beekey. J. H. S.

Norristown.—The holy communion was celebrated, July 24th, in the Reformed Church of the Ascension, Rev. S. R. Bridenbaugh, pastor, at which time eight persons were received into full membership in the church.

Personal.

Rev. E. V. Gerhart, D.D., LL.D., passed through our city on the 19th ult., on his way to Yarmouth, Mass., where he will spend part of his vacation.

Rev. J. H. Dubbs, D.D., delivered an address upon the subject, "Literary Recreations," on the 20th ult., before the Cumberland Valley Sabbath School Assembly at Williams Grove, Pa.

Rev. J. H. A. Bomberger, D.D., LL.D., is spending a part of his vacation at Ocean Grove. We regret to learn of the impaired health of his wife who is with him at that delightful place by the sea.

Rev. D. Van Horne, D.D., last week took a hasty tour of the sea coast, stopping at Beach Haven, Ocean Grove and other points. This was only a forerunner of his vacation. He will spend next month at Van Horneville, New York.

Notice.

The present Post Office address of Rev. Jairus P. Moore is *No. 51 Higashi Nibancho, Sendai, Miyagi Ken, Japan.*

Persons desiring to send gifts of money to any of our missionaries for their individual use, should send it by an International Post Office Money Order, on Sendai, Japan. Such monies should not be sent to the Treasurer, as they will not be entered into his account with the Board. If the sum is over fifty dollars, two or more orders will be required, as no order is obtainable for a greater sum. The Treasurer will, however, if desired by the sender, attend to remitting the same, but will do so as an agent and not as Treasurer.

Notice.

The twenty-fourth anniversary of Bethany Orphans' Home, Womelsdorf, Pa., will be held on Thursday, August 25th. All are most cordially invited to be present with us on that day. Persons can bring their dinner along or obtain it at the Home at a moderate price.

Yours very truly,
THOMAS M. YUNDT, Supt.
Womelsdorf, Pa., July 21, 1887.

General News.

Home.

The yellow fever still continues at Key West, Florida; so far there have been 173 cases and 41 deaths.

There has been no verification of the rumor of the death of Stanley, the great African explorer.

The heat continues to be very oppressive in the neighborhood of Philadelphia, and the inhabitants suffer accordingly.

The Canadians have again begun to annoy the American fishing boats off their coast. At this date several of them have been seized. An American war vessel has gone to the scene of the difficulty.

The frequent rains in the various Atlantic States have been very disastrous. Floods and washouts have occurred in the rivers and on the railroads. Those in this vicinity have been very destructive, especially in Manayunk, Falls of Schuylkill and Norristown.

Secretary Whitney announces from Washington that the negotiations that have been pending for months between the Navy Department and the Hotchkiss Ordnance Company have culminated in a contract, the effect of which will be the establishment of a branch manufactory for Hotchkiss ordnance in this country.

At Salt Lake City on Sunday, George Peters, U. S. District Attorney for Utah, filed a suit against trustees and managers of the Mormon Church, on behalf of the United States, "to disincorporate the said Church and wind up its business. The petition alleges that the property is worth $3,000,000; $2,000,000 in real estate and $1,000,000 in personal property. The court sets September 15th for the hearing ot the petition.

Fires.—Chicago, July 29th.—At 2.40 this morning fire was discovered in a bakery on Archer avenue, a three-story and basement brick tenement. For a time the fire smoldered and nothing serious was thought of it. Shortly after 3 o'clock it was discovered that a number of people living in the building were either dead or dying from the effects of smoke and flames. The firemen and police hurried into the building and soon began bearing out unconscious people until eleven of them had been removed. It is supposed that at least two-thirds of them will die.

On last Sunday afternoon, about 20 minutes after five o'clock, one of the large tanks of the Atlantic Refining Company at Point Breeze was struck by lightning and a serious fire resulted. The tank and its contents was totally destroyed. The loss is estimated at $5,000.

A fire at Pittsburgh on Sunday morning destroyed the packing house, machine shops and mold-rooms of a glass works, and the office and warehouse of another glass works just opposite. The total loss by both fires will amount to $150,000.

Foreign.

Signor Augustin Depretis, president of the Consul and Minister of the Interior of the Italian Government, died at Stradella last week.

Last week the French steamer La Verite, while loading petroleum at Mogador, Morocco, was destroyed by fire. Six persons lost their lives.

A battle recently took place between the Afghans and the Ghilzais. Rumors are curreat of treachery among the Ameer's troops Particulars have not yet been received.

All the Swiss military commanders have been ordered to pay the strictest attention to their troops in order to ensure a proper working of the army in the event of an outbreak of war in Europe.

The news from England the past week has not been very favorable to the Tory Government. The recent Liberal victories at the polls has put a damper on the party in power, and the weakness it has shown in dealing with the Irish question has disgusted a great many of their late allies. As the situation now stands it would not surprise us very much if the Cabinet would resign. The Irish land question is still before Parliament.

Acknowledgments

Home Missions.

From Miss Kate E. (C. G. F.), $2 00
W. H. SEIBERT, Treasurer.

Bethany Orphans' Home, Womelsdorf, Pa.

From Miss Kate E. (C. G. F.), $2 00
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Philadelphia Markets.

Wholesale Prices.

Monday, August 1, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@3: winter, extra, $3@3.50; Pennsylvania, family, $3.75@3.90; Pennsylvania, roller process, $4.@4.35; Western winter clears, $4@4.25; do. straight, $4.25@4.40; do. patent, $4.50@4.75; Rye Flour, $2 60@2.75 per bar.

WHEAT.—Sales 1500 bushels steamer No. 1 Pennsylvania red afloat and in elevator, at 83c.; No. 2 Delaware red, 81c.; No. 2 red do. do. 78¼c.; July, 78¼c.; August, 78½c.; September, 79½c.

CORN.—Sales of 600 bushe's No. 3 mixed in grain depot, 50c.; July, 48½c.; August, 47½c.; September 47½c.; October 47c.

OATS.—Sales of 2 cars No.2 white at 38c.; 1 car choice do at 39¾c.; July, 38c; August, 34c.; September, 33⅝c.; October, 34⅝c.

PROVISIONS.—We quote Mess Pork at $16; family Pork, at $16.50@17.50; as to weight; shoulders in salt, 6½c.; do. smoked, 7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¼@6½c.; prime steam do. $6.75@6.80; city refined do. 7¼@7¾c.; Beef Hams, $21@21.50; smoked beef, 14@16c., sweet pickled hams, 11@12c.; as to averages; city family beef, $9.50@10 ₱ bar. City Tallow in hogsheads, 3⅝@3¾c.

POULTRY.—We quote live fowls 12¼@13c.; live springers, 12@13c. as to size; Dressed chickens, 13@14c.; dressed spring chickens. 14@16c.

BUTTER.—We quote creamery fancy, 23c.; do. fair to choice, 19@22c.; creamery prints, 26c.; do. fair to prime, 23@25c.

EGGS.—Sales of Penna. and near-by fresh, 14c.; for Western fancy 14c.

CHEESE.—We quote New York full-cream fancy, 10½c.; do. do. prime to choice 9¾@10¼c.; Ohio flats, fancy, 8@9c., Pennsylvania, part skims, 3@5c., and full skims, 1@2c. as to quality.

REFINED SUGARS.—Powdered, 6¼@6 3-16c.; granulated, 6@6 1-16c.; Crown A. 6c.; crystal A, 5⅞c.; confectioner's A. 5½c.

COTTON.—10⅝c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15.50@16; do., fair to good, $13.50@14.50; Rye Straw, $12.50 for straight without wood.

FEED.—We quote Winter Bran at $15.25@16.25 for fair to fancy.

PETROLEUM.—6⅜c. for 70 Abel test in barrels, and 8¾c. for 110 test in plain cases.

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PHILADELPHIA, Monday, August 1, 1887.

Store closed at 1 P. M. on Saturdays during the Summer.

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Woman's Mohair Circulars, $8; Kensingtons, $10; Raglans, $11.

Raglans, colored stripes, $4.50; Circulars, $2.50.

Misses' Circulars, $1 to $2.

Men's medium weight Rubber Coats, $2.75 to $5. Men's Gossamer Coats, $1.75 to $3.50.

Boy's Gossamer Coats, $1.50 to $2.75.

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